INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Editorial

Fear Not!

EAR NOT!" Thus spoke the angel to the terrified shepherds on the birthday of Jesus. And again we hear the same admonition to the Marys at the empty nb on the first Easter morning, "Fear not ye."

It is significant that the biblical account of the origin the two great festivals of the Christian year—Christ-as and Easter—should contain this exhortation. "Fear t!" How mankind has needed it! How bound down by rs the human race has been! In olden times, there were rs of the unknown, fears of hunger, fears of nature, rs of animals, fears of mysterious forces. In these later ys of enlightenment the superstitious fears of the ancients m ridiculous. But have we escaped the bondage of r? Has all of our knowledge banished its menacing nd from our lives? Is it not rather, that our fears are re subtle than that they are less gripping? That they more difficult to define than that they are less obsessing?

The psychiatrists tell us that fears are the cause of a ge percent of maladjustments which cripple the use-ness and mar the happiness of so many men and women lay. Most of these fears are not the relatively easily nquered fears of tangible dangers. They are fears of icule, fears of failure, fears of disapproval, fears of ancial inadequacy, fears of social ostracism. At the rcy of these tormenting fears, the soul loses its zest for , its capacity for adventure, its joyous abandon in noble ivities. It becomes tied down, fettered, confined. And result is spiritual staleness.

But the admonition, "Fear not," alone is not helpful in rcoming the depression and the staleness. What does Christian faith offer in the place of fear? "Fear not; *for behold, I bring you glad tidings of great joy*"; "Fear not ye; for I know you seek Jesus who was crucified. *He is not here; he is risen.*" Faith in the reality and the loving Fatherhood of God; faith in the worth of human personality; faith in the immortality of goodness and the ultimate triumph of righteousness—in the presence of such a faith, fear recognizes defeat.

The life of Jesus, the supreme revelation of God, begins and ends with the positive assurances of joy and hope, and in the soul where these dwell, there is no room for fear.

New Clothes For Easter

YES, this is the same old subject. It gets discussed regularly and thoroughly every year. And here it appears again!

Some of us well remember how strongly opposed our mothers were to the fashion of wearing "brand new" clothes to church on Easter morning. To wear new clothes on such an occasion was looked upon as being almost a sacrilege—because the wearers would give more attention to their clothes than to the Easter service.

A certain friend of ours has for several years been director of religious education in a large church. When his young people are to join the church, or are to have some other such significant experience, he *urges* the parents *to buy new clothes* for these young people. His contention is that this adds a valuable note to the occasion and helps to make the young people recognize its importance.

When spring is arriving, when nature is awakening, when everyone feels the Easter impulse to rejoice, is it, after all, so very harmful to wear, on Easter Sunday, new clothes of a style in keeping with the significance of the day? Is the valid objection to new clothes due really to the new

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"AND HE WENT FORWARD A LITTLE AND FELL ON THE GROUND"

clothes, or to the *inner attitude* of the wearer? May it not be possible that *some* people can be *helped* to enter into the true spirit of Easter by wearing new spring suits or dresses? And may there not be some probability that if a person is primarily concerned with "showing off" his new clothes, his inner attitude would not be in harmony with the true Easter spirit even though he wore his old ones?

The Posterity of the Little Red Schoolhouse

WHEN the Constitution of the United States was adopted the average citizen of the new republic had spent sixty days out of his total life in school. By 1920, less than a century and a half later, the average was 1200 days, an increase to twenty times the original; this has been claimed as the highest average length of school life for a whole population ever attained in any country.

In 1775 the curriculum of the elementary school consisted of reading, writing, arithmetic, spelling, and the Bible. By 1825, grammar, geography, and book-keeping had been added. Twenty-five years more saw history and "object lessons" come in. By 1875, these so-called "frills" had become well established while the new extras that fought their way were such affairs as civics, health education, drawing, and music. In one hundred and fifty years the curriculum grew from five to twenty-three subjects.

A great nation is putting its vast resources increasingly back of its system of public education. The growth of the future will undoubtedly keep well apace with that of the past. The partial influence of the public school over growing life is certain to be extended in many directions. The "extra-curricular activities" of today will be the orthodox "subjects" in the curriculum of tomorrow. The movement for progressive education that is so largely outside the public school will permeate that great mass itself long before its leaders will ever admit the fact in public.

What must the religious educator do? Our only plea in this brief paragraph is for his *interest*. We are not here seeking an answer to the riddle as to the relation between the public school and the church. Our only claim is that the educator in religion is too often sublimely aloof to all that goes on within the brick and stone descendant of the little red schoolhouse. To ignore what goes on there is wasteful, and it may be even ruinous. The school will not have all, but will have *much*, to say about the final rise or fall of the citizenship of America and of the world.

"Peace in Our Time, O Lord!"

ON THE day when these words are written the Naval Conference in London is facing all sorts of difficulties because a second French cabinet has fallen; a long telegram comes from New York asking for a name to be signed to a cable urging upon the American delegation in London the views of Christian America; a conference on Peace Education in the churches is going on in Evanston, Illinois; and the "World's Greatest Newspaper," the name of which is well-known, prints as its leading editorial a demand that, because the American delegation has failed to satisfy that newspaper's idea of American opinion it secure passage home at once.

So, the subject of world peace is very much in the air. But this is not the first time.

Twenty-five hundred years ago Aristophanes, during the Peloponnesian War, wrote—

"From the murmur and subtlety of suspicion with which we vex one another, give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the alchemy of love,
And with some finer essence of forbearance
Temper our mind."

In the early church, Saint Athanasius once argued as to the advantages that would follow if Christianity should spread over all the world; he said that the Christian religion would abolish war. He put the war or peace issue squarely upon the conscience of the Christian church.

A blunt and honest military man of today saw the same issue when he said, "Your business is to make our business impossible." From another military leader there come these words, taking this old but urgent issue and carrying it still further into the conscience of the church:

"The trouble with you church people is that you are not willing to back up your theories with your life, or even with your property. When one of us military men believes in war he is willing to go to war and be shot at. This you church people are not willing to do. Therein lies your great weakness. Whenever you are willing to pay the price of putting your principle into effect, then we military men will be obliged to retire. Our strength is due to your weakness."

"Our strength is due to your weakness." So it has always been. But must it always be so? May it be that in its educational task the church will in larger measure face this issue and for at least one generation train its children and its youths to love and to choose the ways of peace?

THE Lord is risen!
Now earth again
Lift up to heaven the joyful strain,
Life-out-of-Death's eternal gain—
The Lord is risen, is risen, is risen,
To wake the souls of men.
The Lord indeed is risen
From out His earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

The Lord is risen!
Immortal Love,
That for mankind so greatly strove
On earth below, in heaven above,—
The Lord is risen, is risen, is risen
To show that God is Love.
The Lord indeed is risen
From out His earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

—From *"Gentlemen—The King!"*
by John Oxenham.

Annual Meeting International Council of Religious Education

THAT the annual meeting of the International Council of Religious Education, held at the Stevens Hotel in Chicago, February 12 to 19, 1930, was unusually interesting and profitable, seems to be the opinion of all who were present. Our *Journal* readers will undoubtedly be interested in some of the principal features.

A number of preliminary conferences preceded the meetings of the professional advisory sections, including the Youth Curriculum Conference which began on Monday, February 10, and continued for three days. There was a large attendance and splendid interest, and some very definite results were accomplished, among which was a decision to take steps looking to the pooling of the creative work of all the agencies represented in building a youth curriculum.

The sixteen professional advisory sections held their sessions on Wednesday, Thursday, Friday, and Saturday. There were approximately a thousand professional workers in religious education in attendance. Each group had a carefully prepared program and reported that splendid progress was made in developing its particular phase of the work. A most inspiring and profitable feature was a devotional service each morning conducted by Dr. W. H. Boddy, and attended by the members of all the sections.

The Central Committee of the Educational Commission, having been empowered by the Commission to take action on the matters referred to it and make recommendations thereon to the International Council, held an all-day session on Monday, February 17. Among its most important recommendations, which were adopted by the Council, were the authorization for publication of the revised Weekday Church School Standard for experimental use for a period of two years and the authorization for publication of the revised Vacation Church School Standard and the revised standard for the Young People's Division of the Church School, including the intermediate, senior, and young people's departments.

Among other important recommendations approved by the Council was the adoption of "The International Reading Course" as an introductory course to the Standard Leadership Curriculum. This is to be administered by the various denominational boards, except in the case of individuals who belong to union church schools or who are without denominational affiliations, or who belong to denominations that request the International Council to serve for them. A charge is to be made sufficient to cover the cost of administration.

Plans were made for the preparation of an outline program for Religious Education Week, beginning the last Sunday in September and including the first Sunday in October, which will be printed and distributed for use throughout the field. These plans give suggestions for programs for use in the local church and for community observances which may be adapted to the specific needs of the respective organizations.

The Convention Committee of the Council held a meeting at which the entire program for the Toronto Convention, June 23 to 29, 1930, was considered and finally adopted. Extensive plans were made for the promotion of the Convention and for the holding of an educational exhibit in connection with the Convention, which will be in charge of a special committee appointed by the Publishers' Section of the Council. Unusual interest in the coming Quadrennial Convention was manifested in all the different meetings. The cooperating denominations and state councils have accepted their quotas of delegates and in some instances the entire allotment has already been enrolled.

The meeting of the Board of Trustees was well attended. Particular attention was given to the financial affairs of the Council and recommendations were made for increasing income, including a plan whereby those receiving the services of the Council shall share in the actual cost of the service rendered. This will apply particularly to the Leadership Training Department. A detailed budget of expenditures for 1930 totaling $234,120.00 was approved by the Board and later adopted by the Council.

Among the most important actions taken by the Council was the unanimous election of the General Secretary for a third term of four years, and the re-election of all the members of the staff for one year, including the election of Mr. Harry C. Munro, who is now Convention Manager, as Director of Adult Work for the last half of the year following the Toronto Convention. The placing of a Director of Adult Work on the staff was urgently requested by the Adult Work Professional Advisory Section and by the Committee on Religious Education of Adults of the Educational Commission.

The Council elected the American Standard Bible Committee, to have charge of the revision of the American Standard Edition of the Bible, the copyright for which is now held by the International Council. The membership of this Committee, composed of distinguished biblical scholars, is as follows: Dr. Luther A. Weigle, Yale; Dr. John R. Sampey, Southern Baptist Theological Seminary; Dr. Frederick C. Eiselen, Garrett Biblical Institute; Dr. William P. Armstrong, Princeton; Dr. H. J. Cadbury, Bryn Mawr; Dr. Edgar J. Goodspeed, University of Chicago; Dr. A. R. Gordon, United Theological College of Montreal; Dr. James Moffatt, Union Theological Seminary, New York; Dr. J. A. Montgomery, Philadelphia Divinity School; Dr. A. T. Robertson, Southern Baptist Theological Seminary, Louisville; Dr. James Hardy Ropes, Harvard; Dr. Andrew Sledd, Emory University, Atlanta; and Dr. C. C. Torrey of Yale. The Chairman of the Council, the Chairman of the Educational Commission, and the General Secretary are members ex officio of this committee. The agreement entered into with Thomas Nelson and Sons, when the copyright on the American Standard Bible was taken over, in 1929, provides that the first revision shall be announced in 1934, or later, as the Committee may decide.

The Committee on Accrediting State Councils reported that it was practically ready to make recommendations regarding the accrediting of certain state councils as authorized auxiliaries of the International Council, but was prevented from making a final report on account of not having received reports from several denominational boards. The Committee was discontinued with appreciation of its work, and the accrediting of state councils was referred, with power, to the International Council staff, of which the chairman of the committee, Mr. Walter D. Howell, is a member. The Council adopted the following state-

(*Continued on page 14*)

A Rendezvous with Life

By William H. Boddy*

JESUS is alive! Death has no dominion over him! Spirit has triumphed over matter. That was radiant realization that inspired the first Easter joy and sent men over the gray hills with singing souls. That the disciples saw Jesus after his crucifixion there can be no doubt. Whether they saw a resurrected body or whether their spiritual vision was so clarified that they beheld the glorified Presence of their Master, does not so much matter. They knew that Jesus lived. And to them it gave an impletion of moral strength that changed cowering fisher-folk into the irresistible Evangels of the Christ. They went everywhere preaching Jesus and the resurrection. They swept before them the religions of antiquity and the philosophies of the ages and planted the banner of their lowly-hearted Lord on the throne of the Caesars. They saw Jesus! At first their "eyes were holden." That means they were spiritually dull, their moral apprehensions were not quick and keen. Then, their grieving, aspiring spirits drew farther and farther away from material things until their vision pierced the veil and they knew the meaning of the Master when he said: "Lo, I am with you alway even to the end."

But we, too, would see Jesus. Our Easter hymn must spring from our own experience. Our wistful hearts would see the Risen Lord and burn with joyous conviction as we "talk with him by the way." Where is the secret place where we may find him and hold converse with the "world's lone lover"? The answer is the instruction of the angel to those distraught friends of his in that far-gone day, "He goeth before you into Galilee, there ye shall see him."

As I dwell and dream upon this command and promise, it seems to say: "the rendezvous of life is amid the most familiar scenes and ordinary associations. If you would see Jesus, if you would realize the power and presence of him who has triumphed over death; if you would find the nexus of the spiritual world—go back to Galilee. Go to your old homely haunts; go where the common round of daily duty awaits you, go where every familiar scene is divested of the romance with which once he glorified it and seems only to pierce your heart with pain. Go back to Galilee! Dusty, dreary, commonplace Galilee—go back! You will find him there."

"But, O thou Angel Visitant, here in Jerusalem is the temple, the Holy of Holies, the Shrine of the Ages; yonder is the place called Calvary and, hard by, the garden tomb and its stone rolled away. Surely if ever we see him again it will be here where the divine drama reached its dénouement; where the terrible timeless tragedy came to its climax." But comes the quiet command, "He goes before you into Galilee. You shall see him there."

Clearer and clearer, I am seeing how Jesus made the common things of common life the media through which he communed with the Father. The roadside, the well-curb, the harvest field, the wedding supper, the sorrow-shadowed cottage — these were the trysting places of his Love. I think it was when with his friends he ate a sandwich by the roadside that first he said: "I am the Bread of Life, if any man eat of me he shall never hunger again." I think it was when they stooped to drink of some brook by the way that his friends saw the rapture on his face and heard his eager words, "If any man drink of the water which I shall give him, it shall be a well of water springing up within him into Eternal Life." And one day, as he neared the end, I see him as he plucks the head of wheat and, having pressed out the golden grain, he says very solemnly, "Except a grain of corn fall into the ground and die—*and die*—it abideth alone." Then, on the last night he was with them in one latest effort to make his disciples and all men see the sacramental values of life's common things, he took a bit of bread and wine—the provisions on the table of even the poorest people—and he blessed them and said, "This do in remembrance of me." Spiritualize the ordinary elements of life! Make of your food and drink a lowly gateway leading into glory! And a few days later, when their hearts were overwhelmed with grief and their eyes were blinded with fear, the Angel said somewhat the same thing, "Go into Galilee and you shall see him there."

Folded deep in the heart of life there is a mystery and meaning which so many of us fail to find. Life is not the thing it seems. Beneath its surface there lies a morning-land more fragrant than all earth's dewy dawns; just beyond the mists of materialism and the shadows of sense there waits the Only Comrade who can satisfy our souls. He does not lie in dreamless sleep yonder in Joseph's garden. He walks in Galilee! He walks in Galilee! In the midst of life's simplicities, its necessities, its details, drab and drear; the wistful spirit, the childlike soul, may find the Hidden Radiance.

If we ever discover life's inner meaning, we must take the mystical approach. We must look not *at* but *into* it. We must see it through the eyes of the poet. Life's toils and tears, its wearing work and demanding duties are not obstacles to be overcome, they are means to be used. The altar of God—the meeting place of the Eternal—is to be made of the rough, rude stones that we may gather each nightfall by the roadside of life. As someone has said, "Religion is not the stately ordering of the soul at times and seasons. It is the weaving of the golden threads of inward consecration into the gray fabric of life's most familiar fashioning."

He goes before you into Galilee! He waits with eager outstretched hands amid all the unheroic, fretful commonplace situations of life. What a tragedy to miss him! What

(*Continued on page 10*)

*Pastor, First Presbyterian Church, Chicago.

Conversion in Modern Religious Education

By HAROLD J. SHERIDAN*

IN DAYS gone by when some wayward youth shocked his elders the comment was likely to be made that what he needed was to be "soundly converted to God." This expression is less frequently heard nowadays though situations similar to those which once occasioned it still abound. The change in thought and language is surely significant. The question arises as to why it has taken place and whether it is to be counted a gain or a loss.

In answering the first of these questions we must take account, first, of the modern position that personality is a product of growth. While psychologists are ready to recognize that radical changes in character may and sometimes do occur in amazingly short periods of time they hold that as a usual thing such modifications are much less abrupt than they were formerly thought to be. This, then, is one reason why people no longer think of conversion as the best cure for the waywardness of youth. They recognize that something more than one single vivid experience is needed to break up old habits and attitudes and establish new ones which will be in harmony with the welfare of society. So they talk about education rather than conversion.

A *second* factor in the changed attitude toward conversion is the growing belief that more will be accomplished by paying attention to the building up of good habits than by attempting to break up bad ones. In other words the religious leaders of our day have simply applied to their work the old adage about the ounce of prevention and the pound of cure. This does not necessarily mean that they deny the necessity of breaking up such undesirable habits as may be developed but that they appreciate the importance of decreasing the need for such a procedure. This is in harmony with Bushnells' well known statement that the child should "grow up a Christian and never know himself to be otherwise."

A *third* factor contributing to the shift of emphasis away from conversion is the recognition of the complexity of the process by which personality is developed. Formerly we were inclined to think of personality as a rather simple thing. Now we see that it includes a vast number of habits all woven together in a curious pattern. One might not change the pattern without changing one or more of the habits which are its warp and woof. In the light of this conception of personality it would appear difficult to effect far-reaching changes of character by means of single experiences even though unusually vital ones.

As a result of this new conception of the nature of personality there has come a better understanding of what sin is. We no longer speak of *sin* but of sins. We realize that one is saved only to the degree that these various and multitudinous behaviors are fashioned in harmony with the will of God. In the light of this discovery the statement that all "have sinned and fallen short of the glory of God" takes on new meaning. Furthermore, since sin involves not simply one isolated piece of conduct the conversion needed is not a single turning about. It is rather a progressive reconstruction of the personality first in one respect, then in another, and so unceasingly while life remains.

This position does not imply that all modifications of personality are of equal significance. Unquestionably there are matters of greater and of lesser moment in life. The variety of these desired changes is in itself an argument against the position that all may be effected by one brief experience even though that experience be outstanding.

A *fourth* factor in the new attitude toward conversion has come as a result of a growing mistrust of the methods frequently used to produce the conversion experiences. It is generally recognized that the older types of evangelistic work often brought undesirable as well as desirable results. Sometimes there was so much emotional excitement that revulsions of feeling took place soon after the crisis had passed with the result that the persons involved were left farther than ever from what had been hoped for them. Sometimes emotional experiences were substituted for reconstruction of conduct and the persons concerned were left thinking themselves *saved* when they were really far from it. Sometimes certain bad behaviors were checked only to give place to other conduct almost, if not equally, as bad. On this point the stories of the old fashioned camp meeting offer an enlightening but distressing commentary. Fortunately the passing of some of the methods has reduced decidedly these undesirable phenomena. Nevertheless the experiences of the past make us cautious.

Are we justified in assuming, then, that the change in attitude toward conversion may be counted as a gain?

SEEDS

What shall we be like when
We cast this earthly body and attain
To Immortality?
What shall we be like then?
Ah, who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay,
To fit the heavenly mansions and the light of day?
Ah, who shall say?

But this we know,—
We drop a seed into the ground,
A tiny, shapeless thing, shrivelled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and crowned
Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and rare
The perfect emblem of its Maker's care.

This from a shrivelled seed?—
—Then may man hope indeed!

—JOHN OXENHAM.

*Professor of Religious Education, Ohio Wesleyan University.

This is a claim which may not be made without some qualifications. Clearly the new program has some points of advantage over the older methods. However, we must be careful that we do not abandon some things of real value along with other less desirable outcomes.

We will do well to remember, for instance, that it is both normal and wholesome for crises to occur in religious development. It is true that personality is a product of growth but growth is not always smooth and even. This is clearly true of physical growth. There is reason to believe that it is true also in matter of religious development. Most people have discovered this for themselves. They can look back upon experiences which were clearly turning points in their careers. They remember periods which were marked by more intense development. It would be unfortunate if, in planning a curriculum, we failed to make provision for such crisis experiences.

Another difficulty to be guarded against is that of planning only for the development of habits which will function automatically, overlooking the fact that when conduct reaches its highest level it is the result of deliberate choice. The older evangelistic method had this merit that it did tend to bring matters to a crisis. When the evangelist preached from such a text as "Choose ye *this* day whom ye will serve" and pressed for clear cut decisions he frequently did what many of his hearers sorely needed. When Jonathan Edwards thundered his messages to the people of his day it is said that strong men grasped the pillars of the churches and cried out in terror pleading with God to have mercy upon them. Few today subscribe to the theology of Jonathan Edwards so we can scarcely expect nor do we want his sermons. Yet we must admit that modern religious education may well scrutinize its program to make sure that adequate provision is made for the pointed call for deliberate choice.

Religious workers of today are sometimes more interested in practical suggestions than in the discussion of abstract principles. There is a certain justification for the attitude. Some of them feel they have little time for theorizing for they are faced with specific tasks, each week classes must be met, services must be planned. So it will not be surprising if some ask with a note of impatience, "Well, what are we to plan for this Easter season? Must we give up the old 'Decision Day' service and if so, what, if anything, may we put in its place?"

There are two quite different suggestions which are made when such a question is raised. On the one hand there are those who advise an intensive evangelistic program, including special sessions of departments and classes and personal conferences with individual pupils. On the other hand there are those who say, "Such procedure is both unwholesome and unnecessary. Modern programs of religious education make adequate provision for growth in the religious life. All that is required of the teacher is that he teach the lessons well each Sunday and the need for special efforts will be eliminated."

In the light of our discussion of the problem both of these suggestions seem inadequate. In the first place there is grave danger that a special pre-Easter program superimposed upon the existing procedure will yield many of the evils of the old style evangelistic meetings. It would be unfortunate if boys and girls should be exposed to this kind of an experience.

On the other hand it would be equally serious if the opportunity were lost for the stimulation of more intense religious feeling which Easter presents. It is true that this may be secured simply by following the regular program and making the most of such opportunities as normally present themselves. There is a real danger, however, that the desired results will not follow unless teachers and leaders consciously strive after some of the real values which were obtained from the older type of evangelistic appeal. Pre-Easter and Easter lessons and services should be of such a nature that they will long be remembered as periods of real inspiration and growth.

In a word the solution of our difficulties seems to depend upon our ability to effect a synthesis between all that was vital in the old and all that is best in the new. It is not a question of choosing between evangelism and education. Educational programs which fail to include evangelistic fervor are likely to be ineffectual, while evangelism which does not take account of the fact that religious development is an educational process is bound to defeat its own ends. The two conceptions are not antagonistic and should never be made to appear so.

A Rendezvous with Life

(*Continued from page 8*)

a pity to see only the surface and never the soul of events. Galilee without the glory, Capernaum without the Christ. That is the direst impoverishment of the years. You remember when these disciples had come back to their native province. They had looked for the realization of the Angel's promise but it had not yet come. Their hearts were not ready. Peter said, "I go fishing," and they all said, "We go with thee." And they toiled all night and took nothing. No wonder. Their minds were not upon their work. I think I see them there on the wind-kissed lake. Silently through the night, again and again, they cast their fruitless nets. The stillness is broken. "Peter," says John, "do you remember that night that he was with us here? It was just about this point where the gale hit us and it seemed we were lost. I shall never forget when he spake to the waves and the fears subsided in our hearts and the ocean fell asleep." Thus, I think they thought and dreamed that night. And when the morning was come, Jesus stood upon the shore. He was making a bit of breakfast. At first they did not know him. They were not looking for Christ by the campfire. But it was there they found him—the Transcendent Meaning, the Mystic Comrade of life's ordinary experiences.

As we breathe tenderness into every human relationship; bring faithfulness into all our toil and patience into all our pain—if we do this and keep looking with eager and expectant hearts, we too shall find Christ—gone before us into Galilee. This is our world. It has no character until we give it one. It may be a prison house against whose barriers the wings of our souls beat hopelessly. Or it may be the golden gateway of the Father's dwelling.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he,
And faith has still its Olivet
And love its Galilee.

How Shall We Teach the Old Testament to Children?

By THEODORE GERALD SOARES*

WE shall not teach the whole of the Old Testament to children. As a matter of fact we never have. We have always roughly chosen those portions that seemed within their experience. But we have sometimes felt that it was important for them to have as much as possible. The Sunday school lessons have been concerned to cover most of the story material. There was evidently implicit in this plan the idea that children ought to know the Bible.

Why not make the Old Testament frankly functional like everything else? Let us find what children can use in the Old Testament. Barbarous ideas of God, stories of massacre and revenge, and everything that is anti-Christian we shall of course eliminate. That is to say, we shall edit this literature for children as we edit everything which they use.

This means that we must get away from the idea that there is any advantage in a child possessing a copy of the whole Bible. In any type that he should be allowed to read it is far too heavy a volume to carry about. And with its confusion of chapter and verse divisions it is very difficult to read.

We should have a series of children's Bibles, containing for each age the material that can be used, and printed in the type best adapted to the vision of the young readers.

We shall not be concerned that the biblical stories do not interpret life exactly according to our mature ideas. The ethical standard of children's literature must almost necessarily be of the somewhat simple reward and punishment type. The earlier Hebrew prophets believed that God blessed the good and punished the wicked. All the great stories are constructed on that theory. But so are the tales which children find in all their other books. Perhaps in our earlier years we have to think of life as ethically organized upon such a basis of justice in order to get our fundamental concepts of right and wrong. In child training we seek to associate health with hygienic duty, happiness with the causes that produce it, family joy with cooperation, simple financial success with thrift and industry. To no small extent in child experience the good prosper and the wicked suffer. Where this does not occur we always find some difficulty in explaining the confusion. Wider experience of the harsher aspects of life will later introduce the children to the more profound attempts to achieve a spiritual meaning of failure and sorrow.

When we thus recognize the religious theory underlying the Old Testament stories we are prepared to use them for the value which they present. Then we may recognize that they possess a dramatic quality of extraordinary power. Joseph, with its play of motive, envy, revenge, faith, loyalty, forgiveness, is a superb possession for any child. We will omit the hard bargain at the end by which the people are compelled to surrender their land. The stories of Moses, Joshua, Samuel, David abound in dramatic presentations of great moral significance. The Elijah and Elisha stories present some barbaric features, which may be omitted, and of course abound with miracle which the children may easily understand was the ancient method of expressing the presence of God, but in the main they manifest gloriously the contest of right with wrong. Nehemiah is a story of great moral power.

Not long ago a friend of ours propounded the question "Shall we teach the Old Testament to children?" The question implies that all is not well with the kind of Old Testament teaching we have had in the past. It seemed to us, however, that a more constructive approach would be to ask "How shall we teach the Old Testament to children?" In this form we relayed the question to one of the frontier thinkers in the field of religious education, Professor Soares. This article contains his answer. Whether or not the reader agrees with every point Professor Soares makes, he will find this answer thought-provoking.

BOARD OF EDITORS

The history of Israel should wait for the later adolescent years. Lesson committees have made a great mistake in presenting the narrative of the kings of Israel to children. The issues involved are entirely outside their experience.

The prophetic books are very difficult reading and must wait for the college years. But the stories of some of the prophets may be retold for younger people. There are some gems of dramatic beauty and power in those noble lives.

The problem of war is a difficult one. Jehovah was undoubtedly the God of battles. Probably most of the war narratives should be omitted. Those, however, which deal with the fight for freedom may have a good place in child lore. Israel coming out of Egypt is a superb story. The destruction of the Egyptian host is part of the general presentation of the fate of the unjust. Gideon's victory has the same social value. David's wars against the Philistines will be seen as the attempt of a people to defend themselves against their enemies. Isaiah's sublime promise of deliverance from the Assyrian foe with the accompanying dénouement of the story is of the same kind. In the story of Esther the final massacre of the enemies may be toned down.

There is much difference of opinion regarding the early stories of Genesis. They have extraordinary dramatic quality. And they are the attempts, naive to be sure, to explain the phenomena of life upon a moral basis. Children eagerly accept these stories. Indeed Adam and Eve in the garden and Noah in the ark are so inevitably a part of our folk lore that we could not keep the knowledge from children if we would. Why not frankly tell them that these are the beautiful old stories told long ago when people were trying to explain how God started the world? Children will probably see more of the psychological truth of the stories of the temptation and of the flood than we give them credit for. Only we must not spoil the stories by giving them to the children as dogmatic theology.

(*Continued on page 48*)

*Professor of Religious Education, The Divinity School, The University of Chicago.

Preparing Children for Church Membership

The Pastor's Part

By Hampton Adams*

THE pastor cannot do his full part in preparing children for church membership in a pre-Easter class. How well he can succeed with the annual class depends in part on the personal relation which he has created or neglected before the class begins.

Time given to children is well spent even by the minister of a large church who has to snatch that time from other important work. Children are helped by the direct influence of the pastor's mind and personality. The pastor is benefited by getting the viewpoint of children. Parents are drawn closer to the church by the pastor's interest in their children.

To know the name of every child in his congregation is an ambition which few ministers can realize. To know the face is not so difficult. One of many reasons why a minister should not teach a class on Sunday is that he should be free to visit all the classes. If he observes the children closely as he takes time to sit in for a little while on one or two classes each Sunday he will soon recognize his boys and girls when he meets them on the street. And the wise minister will never pass a boy or girl of his church without a cordial greeting. If it is possible he will linger to walk a little way with the child. The friendship which he develops in this way will be the pastor's best asset in his effort to prepare children for church membership. Birthday cards which his secretary can prepare and on which the minister will write a brief greeting along with his signature contribute much to this friendship.

The pastor cannot know his children as he should know them unless he is acquainted with their parents. Pastoral calling, therefore, enters very definitely into this long process of training children for church membership. The difficulties in the way of pastoral calling are too well understood to need naming, but the reward for visiting people in their homes is so great that ministers should try to overcome the obstacles.

Parents do not reveal themselves in the home as well as their children do. They are reserved. Many of them feel that if they were to express an opinion contrary to one held by the minister he would refute it with arguments which they could not meet. But their opinion is strong and they do not mean to give it up, or even to hazard it by exposure to the minister's criticism. This apprehension is not so manifest if a group of parents discuss their attitudes with the preacher. They feel secure, in the group, by the thought that the homes are standing together against certain demands that the church is about to make on them. One parent boldly expresses an unorthodox opinion, maybe to the effect that children ought not be compelled to attend the church school or that they should not be asked to remain for the morning worship service; and other parents, more timid than the spokesman, find a new daring and exclaim that their conviction has been expressed. About a year ago we invited the parents of children in the beginners, primary, and junior departments to attend a dinner-conference. At this conference the minister had the opportunity of demonstrating to the parents that the church was not set over against the homes with demands that were hard to meet but that the church was working with the homes in interest of boys and girls.

The things which have been written may seem to be outside the range of the subject. Upon more careful consideration it will be evident that the friendship of children, a mental picture of their homes, and an understanding of the parents' point of view cannot be neglected in preparing children for church membership.

With this background, a brief statement about the pastor's preparatory class will be sufficient. The first object of the minister after he brings his class together is to discover the children. This process which was begun in the home and developed by the personal relationship between minister and children will continue through all the sessions of the class. The discovery of children is made in informal ways. Often one succeeds best in this effort by questioning children as they come in before the class period begins. "Why are you here?" is a question that usually provokes one of two answers: "Because I want to come," or "Because Mother made me come." The minister's approach to the child who gave the first answer ought to be different from that to the second child.

The more informal the class and the more flexible the study material the better the results. Many of us think it is best not to follow a text or even an outline. Find out what the child knows and try to supplement his knowledge. And, what is more important, discover his moral and religious attitudes and guide him in whatever reshaping of those attitudes is necessary to Christian character. Ask him what he does in a given circumstance. His answer will reveal his needs and your province in helping him.

The Bible, that unexcelled book of life, is brought into use at the point where the child, along with his minister, is seeking an answer to his questions and a solution to his problems. The minister has his opportunity here for making the Bible rise above a fetish in the minds of children.

The reason for uniting with the church will be discussed. Ask the children why they are planning to join the church. Then help them to correct and supplement their own answers. The ordinances of the church will be considered. Do not fail to find out the importance which the children have already attached to baptism and the Lord's Supper.

The preparatory class is the pastor's chance of doing for the children what the parents and the church school teachers have not been able to do. Do not spend time in doing again what has already been done. Discover what needs to be done, and do it.

*Minister, Christian Church, Frankfort, Kentucky.

The Easter Secret

As Revealed by a Church School on Easter Sunday

By Annie Sills Brooks*

THE stranger sat at the window of her hotel room and gazed across the street. Her eyes rested upon the stained glass windows of a church where the afternoon sun made rainbow lights. She frowned impatiently. Was she not trying to run away from Easter, and here she looked out upon a church. She half rose, she would phone the office and ask them to change her room to the other side of the hotel, then sank back into her chair. What was the use. She was settled in this room, and after all the sight of a church couldn't change her thoughts of Easter now. Once she had loved it, the promise, the beauty, the comfort of it, but since last Easter sorrow had blotted out the beauty and the comfort. That was why she had run away.

The stranger sat on at the window. A truck filled with pure white lilies drew up before the church and one by one loving hands carried them within. Women came and went through the doors of the Sunday school building at the rear. Some carried flowers, some pictures or boxes whose contents could not be seen. Each face wore a peace and joy for which the stranger would have exchanged all she had.

When morning came the stranger sat again at her window and watched as very early children and grownups began going swiftly, eagerly through the doors in the building behind the church. Once she had worked in a church school and now something, a joyous eagerness perhaps, in the faces and manner of those going through the doors, drew her like a magnet until she too followed.

"I just want to slip into department after department if I may," she told the man who greeted her at the door. "I've, I've lost something, I want to see if I can find it."

He smiled and let her go on alone, it was so plainly what she wished.

The stranger dropped into a chair in the corner of the big room on the right. The card on the door had read "*Junior Department.*" The superintendent was busy with some early comers and did not notice her. Some boys and girls were selecting pictures and pinning them upon the burlap border across the front of the room. They were Easter pictures. The blackboard, a little to one side, carried the order of worship for the day, the first line caught the stranger's eye. "And Jesus said unto them, I am the resurrection and the life."

Each child who came in bore a pot of flowers, some were hyacinths, some tulips, some narcissus, some had large blossoms, some small, and on some the buds were just beginning to show. Each child set his pot where he thought it looked best, on a shelf, or table, or piano, until the room was transformed into spring itself. The children wandered from flower to flower, admiring, smelling. Now and then a sentence or two of what they said drifted to the stranger's ears. "Mine is not so pretty as yours this year, but it will be next. I'm learning." "I want mine to go to Annabelle, she is sick."

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I am the Resurrection and the Life

What did it all mean, the stranger wondered, these flowers, this pride, and love?

"Tell me about your flowers," she asked a little girl who came to set her pot upon a table near by.

"Oh," said the child as she turned to smile on the stranger, "Miss Jane gave each of us a dead looking bulb months ago and we have made them grow. We will use them to decorate our room today and then we are going to take them to the sick and shut-ins. See how lovely mine is."

The child held out a pure white narcissus and the stranger bent her head to drink in its fragrance.

"It's easy to believe in the resurrection when you see a dead bulb bloom," said the child as she turned away.

The pianist was playing a familiar melody. Quietly the children found their places and their sweet young voices rose on the words,

> Christ the Lord is risen today, Alleluia!
> Sons of men and angels say: Alleluia!
> Raise your joys and triumphs high, Alleluia!
> Sing, ye heavens, and earth reply. Alleluia!

As the stranger slipped out and closed the door gently behind her they were repeating together the words on the board, "And Jesus said unto them, I am the resurrection and the life." As she hurried down the hall the words sang themselves in her brain, "I am the resurrection and the life."

The next door bore the words, "*Primary Department.*" The stranger opened the door very softly and stepped inside. Here too it was spring. Flowers and butterflies of the children's own making were fastened around the walls where they could be seen and touched. In the front of the room and fastened a little higher on the wall was Hofmann's "Easter Morning," in colors. The children were crowding around a table. The stranger went nearer that she might see what it was which aroused such intense

*Durham, North Carolina.

interest. On the table stood a little cage to one of the bars of which clung a beautiful butterfly. Hanging within the tiny cage was a broken chrysalis. New life again, life from a dead cocoon.

"Miss Mary, when did he come out?"

"He wasn't out last Sunday."

"How did he break the shell, Miss Mary?"

"Was he really in there all the time?"

These and other questions were being asked of the woman who sat so quietly among the group.

"Yes, Jack, he was really in there all the time, but don't you remember he was only a worm when he wrapped himself in the thick, dark cover and went to sleep. Now isn't he a beautiful butterfly?"

"I bet he's glad now that he went to sleep, don't you, Miss Mary?" asked another voice.

"I am sure of it," smiled Miss Mary. "I am sure, too, Janet, that the Heavenly Father who told him when it was time to go to sleep, and taught him how to make his little house, must have told him, too, when it was time to wake up, and just how to get out."

Something was breaking up in the stranger's heart, too, some hard crust which she had allowed to cover it. New life was stirring within as she turned quietly away without disturbing the group around the table.

The next door bore the words, "*Beginners' Department.*" Surely she would find nothing here, they were too young, but their sweet young faces would speak of life. Around the walls of their room they had made a garden of flowers, and birds, and butterflies, but they were not looking at that. Their eyes were on the table where there stood a pot with one perfect lily. The stranger listened as they talked with their teacher. She found that Sunday by Sunday they had brought their money that they might buy a flower for the church at Easter time, and now the visible fruits of their small sacrifices stood before them and they were content. They were to go down themselves and put the flower in place. The stranger followed as they filed into the church and placed their lily in a prominent place left vacant to receive it.

How lovely the church was, and how peaceful. The organist was playing softly, the fragrance of the lilies filled the place. The children seemed to feel it for they lingered as though loath to leave. Again there was that stirring in the stranger's heart, something that she had thought dead was coming to life again. She sat still in one of the pews as the children passed out. Again the words sang themselves in her brain, "I am the resurrection and the life." This time there followed other words which she had almost forgotten, "Because I live ye shall live also."

The stranger rose and went through the side door into the yard behind the church. The bright spring sunshine was flooding the world. In a corner of the yard a group of little tots was bending over a bed of fresh turned earth. The stranger moved toward them. They must be from the *Nursery Class*. Surely they were too young to learn anything of new life. They were putting tiny seed into little rows in the fresh earth and covering them gently with the soil.

"What are you doing, little one?" asked the stranger as one tiny girl straightened herself from her task.

"We're planting seed so we can have some pretty flowers," said the little tot, looking like a flower herself as she smiled up into the stranger's eyes.

The stranger smiled back. The stirring came again in her heart. It was all so beautiful this new life everywhere, in the faces of the children, the flowers, the budding trees, and grass, even the promise of it in the tiny dead seed so carefully covered with fresh earth. There came again to her the words of the little girl in the junior room, "It's easy to believe in the resurrection when you see a dead bulb bloom."

"It is," whispered the stranger as she hurried back to her room for a few moments of prayer and meditation before joining the Easter worshipers in the lovely, lily-scented church. She had found again the precious thing she thought had been lost, and now she was sure it could never be lost again.

Annual Meeting International Council of Religious Education

(*Continued from page 7*)

ment regarding the status and functions of accredited state councils:

"In order that a state council of religious education may be and continue in satisfactory organic relationship to the International Council of Religious Education, as an accredited auxiliary, it shall be an interdenominational organization satisfactory to the educational boards of the denominations cooperating in that area, and be under qualified educational leadership approved by the International Council. It shall have complete autonomy with respect to its relationship to any other organization within its area. Its standards and programs shall be in harmony with those approved by the educational boards of the cooperating denominations through the International Council. Its functions, like those of the International Council, shall include those phases of religious education in the home, the church, and the community which are generally committed to their respective educational boards by the cooperating denominations."

Another significant action of the Council was the authorization of the establishment of an intermediary organization to produce motion pictures to be used in the field of religious education. The educational features of the plan were referred with power to the Educational Commission, and all business arrangements with respect to production and distribution were referred to the Publishers' Section of the Council.

The above items represent only a small part of the volume of work accomplished. The complete minutes of the meeting, including all reports in full, will be published in the 1930 *Year Book* of the Council. The Board of Trustees will meet in connection with the Convention in Toronto, June 23–29, and was empowered to represent the Council with respect to all matters requiring action.

It was a real educational meeting. The eight days' session was taken up with serious discussion and creative work, very little time being given to speeches. A fine spirit of Christian fellowship on the part of the representatives of more than forty denominations was manifested throughout the meeting. Probably no finer example of effective cooperation and Christian unity can be found than in the International Council of Religious Education.

A Third Term for Dr. Magill

EIGHT years ago the International Sunday School Association and the Sunday School Council of Evangelical Denominations, after a strenuous and fluctuating courtship, were finally wedded into a new organization—The International Council of Religious Education. It became necessary to secure a General Secretary of the new body, someone who would be a successor to the beloved and honored Marion Lawrance. For that exacting and challenging opportunity Dr. Hugh S. Magill was secured and elected at the Kansas City Convention for a term of four years. At the time of the Birmingham convention in 1926 Dr. Magill was heartily and unanimously re-elected for another quadrennium of service.

At the recent meeting of the International Council this second term expired. The Council appointed a representative committee on the nomination of a General Secretary with Mr. Russell Colgate as chairman. It met at lunch and took one secret ballot. All the slips carried the name of Dr. Magill. At the session of the Council on the afternoon of February 18th, Mr. Colgate reported the unanimous choice of the committee in a strong speech emphasizing the contribution of Dr. Magill during these eight years as a Christian layman viewed it. Dr. John H. Race then secured the floor although many others were seeking it in order to second the nomination. It was in a sense fitting that the chairman's eye caught Dr. Race first as he was one of the few persons present who was a member of the original committee that secured Dr. Magill as General Secretary at the time the new Council was organized. Dr. Race made an impressive statement representing the various cooperating agencies. The motion to elect was carried unanimously by a rising vote, and with much enthusiasm.

Dr. Magill accepted election for a third term in a strong message reviewing the work of the past, pointing forward to the future, pledging himself anew to the task which during these years has completely absorbed his life, and challenging the members of the Council to renewed devotion to the cause of Christian education.

It is generally agreed by all that the result of these eight years of Dr. Magill's leadership have been far-reaching and significant. Reference was made in the speeches of nomination to his administrative capacity, his far-sighted vision, his genial Christian spirit, and his devotion to the cause. Mr. Colgate quoted someone's statement that "there is no limit to the amount of good a man can do if he does not care who gets the credit." Dr. Magill's outstanding contribution perhaps could be said to be his ability to provide the motive and the facilities by which a wide variety of persons can contribute their utmost to the growing program of Christian Education in North America.

During these years the new organization has become solidly grounded in the loyalty and affection of its constituency; its financial policy has been soundly developed, involving the organization of the Religious Education Foundation to insure permanent support in the years to come; its program-making agencies have been consolidated into the Education Commission; the Daily Vacation Bible School Association has become a working department in the Council itself; the denominational forces have been enlisted loyally in the work of the Council as their sole cooperative agency in religious education; organic relationship with the World's Sunday School Association has been effected; the readjustments in state councils in a difficult time of transition have gone forward and are now unusually promising; and the Toronto Convention in June is developing as a unique opportunity for all these cooperating forces to take stock of where they are, and to launch together a constructive and statesmanlike program for the next four years. In all of these developments Dr. Magill has been a guiding, inspiring, and constructive personal force. His many friends all wish him a happy and successful third term as General Secretary of the International Council.

Free Information on Canada

For the benefit of members and friends of the International Council of Religious Education, who contemplate attending the International Convention held in Toronto, June 23–29, we wish to announce that information on Canada's recreational attractions may be had without charge from the Natural Resources Intelligence Service, Department of the Interior, at Ottawa, Canada. This service also issues for free distribution a series of automobile road maps consisting of four sections, showing the highways in Canada and the northern States. Inquiry cards are available at the International Council office, or a request may be sent direct to the address given above.

Vital Church Membership

By Harry Thomas Stock*

WE ARE anxious that our young people shall belong to the church. Are we equally eager that the church shall belong to them? Not to them alone, of course—but to them in the same sense that it is the possession of adults. For the church is a family institution; it must minister to and use the resources of young and old. It is tragic that so many of our adolescents feel no sense of ownership in or of responsibility for the church. The discussion groups and clubs are their own, but "the church seems to belong to the old folks."

Children brought up within the church should have no more doubt that it is theirs than they do (or should) that the home is theirs. "Joining the church" during early or middle adolescence ought to be, in part, a symbolic act which witnesses to an experience of past membership in the fellowship of Christians and also a new dedication to the spirit and program of the church. Whatever new understandings have come, new decisions made, new loyalties sealed—"joining the church" should re-enforce the sense of at-homeness.

Preparation

It is customary for churches to receive young people into membership by classes or groups, preferably at a stated season of the year, although accessions are welcomed at any time. They are commonly "prepared" for this experience through a pastor's class which holds five or six sessions. During these meetings, the minister seeks to help them with their intellectual problems; the method may be catechetical, sermonic, discussional, or of a project type. The intention is good; wholesome results are frequently achieved. But almost any group of summer conference delegates (chosen young people, above the average) reveal a pathetic poverty of information regarding the meaning of religion, the beliefs of modern Christians, the outlook and duty of the church, and, what is worse, church membership is not the dominant factor in the motivation of conduct.

It is too much to expect that such a short course will be highly effective. But have we not a right to expect that the regular church school process will give an intellectual basis and provide the stimulus for Christian living? Preparation for a vital church membership belongs within the organized curriculum and should not be tangential to it. The curriculum process should come to one of its peaks in an intelligent and effective decision (or re-decision) for Christ, of which "joining the church" is a symbol, and unselfish social living is a constant manifestation. But where are the "lesson courses" that are even moderately proficient in enabling a group to arrive at this result?

There are pastors who are manifesting a new earnestness in the matter of specific preparation for church membership. Some have placed the membership class on a three-year basis. Those within a given age range attend for six weeks during three successive years. Better yet is the plan whereby the minister takes the intermediate or senior department during the whole of the winter quarter, each year. Either directly, or by supervising the regular teachers, he helps to provide that type of "shared experience" which will issue in a thoughtful and earnest church membership.

To be sure, it will be objected that this is too large an assignment for a busy pastor. But unless he finds time for the growing generation, these adolescents can hardly be expected to find time for the church, which appears inevitably to be personified for them by their minister.

Indifference

WHEN Jesus came to Golgotha they hanged him on a tree
They drave great nails through hands and feet, and made a Calvary;
They crowned him with a crown of thorns, red were his wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed him by,
They never hurt a hair of him, they only let him die;
For men had grown more tender, and they would not give him pain,
They only just passed down the street, and left him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"
And still it rained the winter rain that drenched him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

—G. A. Studdert-Kennedy

Reception

There are few great rituals in our church life which leave a permanent impression. That which celebrates our full membership in the company of Christians should have such lasting value. It should be rooted in historic Christianity, it should be an expression of our social solidarity, it should challenge youth to a more earnest and prophetic life. The occasion should not pass without emphasis upon the fact that a Christian *must be different!* The ritual, beautifully printed, may well become an inspiration to personal devotions.

Now and then, a church introduces an element of pageantry. The procession may include the minister, representatives of all of the organizations of the church, and the membership class. The pastor and the spokesmen for the several societies express the welcome of the church, and some representative of the young people's group affirms the earnest intention of those who are to be received into membership.

The communion service often lacks reality. The brief address upon this occasion should be so vital and so specific in its character that it will never be forgotten. Theological abstractions are out of place. Analogies must come from the common social experiences. Perhaps no thought is more basic than that of the Christian as a "member of the family of Christ"—certainly the emphasis upon the church as a Christian family is much needed.

Certificates or booklets selected, with great care, may be given to the new member. They will be in the mood to deepen their spiritual experiences and to participate heartily in religious activities. It will be a wise expenditure of

*Director of Young Peoples Work, Congregational Education Society, Boston, Mass.

church money to provide each person with a book—a manual of devotional materials, a life of Jesus, a modern version of the Bible, a collection of essays, or a biography of some noble Christian.

Continuing Activities

But how can the program of activities be made so vital as to use the energies of youth? Both before and after the service of reception and recognition they must be "let in on" all of the important phases of church life. There is serious danger that our necessary age-group separations may further dissipate what is left of the family spirit in our churches. The following suggestions indicate some of the areas in which young people are making contributions.

More and more, young people are being placed upon the important committees and boards of churches. This is one of the real evidences of a sincere desire upon the part of the adults to help adolescents to understand that this is *our* church. It is not merely a good tactical move, nor is it offered as one of the rights of youth (though it is that), but it is suggested as a means of increasing the effectiveness of organized religion. Not all young people prove competent or faithful, but they are no less so than their elders. If they are placed upon boards they must be accepted as full-fledged members—not as "junior members" or "associate members" or "silent partners."

Young people are often used as ushers. There is much to be said for the plan of having a board of ushers composed of both old and young. The "both-and" plan in church life is usually better than the "either-or."

We have underestimated the significance of the choir as a religious educational agency. Recently there has been a revival of the junior choir. If this includes those of the junior and intermediate age groups, another choir should be ready into which they will graduate. It is probably better to have several separate organizations, with distinctive names, than to try to keep them all in a single choir. Each should have its own duties, but these should be planned in the light of a total program. And there should be many occasions on which all sing together. In a small church, this separation will not be possible or necessary. But even in medium sized churches it has great value. There is only one danger in this choir service: unless the sermon contains, each week, something of genuine worth and interest to juniors and intermediates, these children and young people will come to think of the Sunday church service in terms of dissatisfaction and boredom.

Specific responsibilities may be assigned to the several organizations when all-church affairs are planned. The young people may serve the meal or be responsible for the publicity in connection with the annual meeting of the church. If a weekly or monthly "church night" is held, the adolescent groups may take charge of two or three of the programs. If a "church school of missions" is arranged, not only should classes be provided for young people, but some distinctive phase of the program should be assigned

(*Continued on page 48*)

The Toronto Program Grows

SINCE the March *Journal* went to press carrying the tentative program of the general sessions at Toronto, the Program Committee has met and significant additions have been made to the program.

The opening address of the Convention will be made on Monday evening by Bishop Edwin D. Mouzon of the Methodist Episcopal Church, South. The theme of his address will be, "'Go . . . Teach'—The Unfulfilled Commission."

On Thursday evening addresses will be delivered by Sir Harold Mackintosh, of England, President of the World's Sunday School Association, and by Professor G. Baez Camargo, General Secretary of the Religious Education Council of Mexico. There will be other distinguished visitors present, representing four continents.

Mr. Koo

Dr. Poole

On Friday evening an address will be delivered by Dr. Charles E. Raven, Canon of Liverpool, and Chaplain to His Majesty the King of England. Canon Raven is a distinguished leader in the field of religious education, his recent book, *Christ and Modern Education*, being a significant contribution. Dr. Mordecai Johnson will also deliver an address on Friday evening's program.

Dr. Daniel Poling, President of the United Society of Christian Endeavor, will be one of the speakers at the joint session with the Youth Conference on Saturday evening, June 28.

Sunday afternoon, June 29, addresses will be given by Dr. Arlo A. Brown, President of Drew Theological Seminary, and by Mr. T. Z. Koo, General Secretary of the Y. M. C. A., Shanghai, China. Mr. Koo is a noted speaker and comes all the way from Shanghai for this convention address.

The closing address of the Convention will be delivered by Dr. W. C. Poole, of London, England, whose address at the close of the Birmingham Convention in 1926 formed such a climax that he was naturally sought for a similar service at Toronto.

The May *Journal* will carry announcements regarding the study groups and conferences for which very strong leadership is being secured. Early enrolment for the Convention makes possible the choice of the study group or conference desired, and participation in the pre-convention studies which are proving so significant.

Bishop Mouzon

Pre-Convention Study Groups Choose Objectives

IN PREPARATION for the International Convention of Religious Education in Toronto, June 23–29, workers' conferences in many churches over the continent are making a study of their own work. The study is outlined in the booklet, *Program Suggestions for the Workers' Conference* and includes a consideration of objectives, present program, unmet needs, and future goals. Reports of these studies are made to the Convention Committee for the enrichment of the program.

A dozen of the reports on objectives have been analyzed to make the following interesting summary and comparison. Of the twenty-five possible objectives suggested in the outline, the following seven are general favorites with these twelve groups of workers. They are listed here in the order favored by the largest number.

Church school leaders and teachers should attempt—

A. to lead their pupils to a consciousness of God and a feeling of personal relationship to him.

B. to lead their pupils to such an understanding of the personality, life, and teachings of Jesus as will make them loyal to him and his cause.

C. to lead their pupils to a continuous development of Christlike character.

D. to lead their pupils to become members of the church and to be loyal to it by supporting it with their money, by bringing new members into it, and by being reverent during its services.

E. to train their pupils to be honest under all circumstances.

F. to develop in their pupils the desire and ability to share in building the community, the nation, and the world on the basis of the Fatherhood of God and the brotherhood of man.

G. to teach their pupils to obey the Golden Rule and be generous to all who are in need.

The workers of the First Presbyterian Church, Tulsa, Oklahoma, chose these in the following order: B, A, C, F. Aims D, E, and G were not included in their highest seven, others in the list having been preferred.

Forty-five leaders of the Independence Boulevard Christian Church School of Kansas City, Missouri, chose the following order of preference: C, A, D, E, B. Objectives F and G were not included among the highest seven.

The church workers of the First Presbyterian Church of Portland, Oregon, prefer this order: B, A, C, F, E. Objectives D and G received lower rank than seventh place.

Twenty-three workers of Linden Hills Congregational Church, Minneapolis, Minn., voted as follows: C, A, B, E. The other aims were not among the highest seven.

First Presbyterian Church workers of Tuscaloosa, Alabama, prefer this order: A, C, B. The other four all ranked below seventh place.

Trinity Methodist Church of Albany, New York, reports this preference: B, A, C, F, not ranking any of the others as high as seventh.

Thirty-six leaders of the Christian Church of Nampa, Idaho, rank the aims hus: B, C, A, D, E, not including F and G among the preferred seven.

Forty-eight workers of the Walnut Street Baptist Church of Jersey Shore, Pennsylvania, vote for this ranking: C, A, B, E, D, not ranking F and G among the highest seven.

Madison Avenue Presbyterian Church of Albany, New York, with thirty-three workers voting, sends this report: B, A, D, C, E, F, giving G ninth place.

Drexel Park United Brethren Church School workers of Dayton, Ohio, rank the objectives as follows: E, A, D, B, not including C, F, and G among the preferred seven.

Nineteen church school leaders of the Dayton Avenue Presbyterian Church, St. Paul, Minnesota, give the following order of preference: A and C tying for first place, F, B, and D among the preferred seven, G and E tying for fifth place, thus getting in all seven.

One might summarize by saying that these responses from widely scattered representative groups indicate: (1) Modern religious education is God-conscious and seeks to make its students so; (2) Modern religious education is Christ-centered in its purposes; (3) Modern religious education aims at a character product which functions through the church and society at large. This ought to be reassuring to those who feel that humanistic tendencies have gained the ascendency over God-consciousness in the present church school program.

Courtesy, Canadian Pacific Railway

ROYAL YORK HOTEL, CONVENTION HEADQUARTERS

A School of Friendship

By Ralph C. Waddell*

"FRIENDSHIP" was the theme of our vacation church school. Special emphasis was given to international and inter-racial friendship through the use of the Mexican Friendship Bag Project and the imaginary trip around the world which some of the classes enjoyed. Endeavor after the cultivation of friendly attitudes, however, was not limited to the far-away. Problems of personal relationship arising in the life of the school itself, and service projects in the community were all correlated under the central theme.

The curriculum of the school was planned very definitely upon the basis of the principle that moral and religious teachings will be effective and valuable in direct proportion to the closeness of their relationship to genuine life-experiences of the pupils. Accordingly every effort was made to utilize situations arising in connection with the life and activities of the school as opportunities for, and instruments of, moral and religious education. The predominant emphasis was placed upon project enterprises, rather than upon content materials, though the latter were not neglected. Appropriate and dignified worship services were used as a means of developing a deepening consciousness of the reality and in-dwelling presence of God, the Father of all. Some of these services were planned and conducted by the boys and girls themselves.

A Friendship Code

F—Finish what is started
R—Reverent in worship services
I—Industrious in class and craft
E—Ever honest
N—Neatness always
D—Duty cheerfully done
S—Share with others
H—Have self-control
I—In all things be friendly
P—Polite to all

Summary—Do unto others as you would wish them to do to you.

The school was conducted for four weeks, sessions being held Monday to Friday, 9:00 to 12:00 A.M. Special activities, such as swimming, picnics, and field trips were conducted about twice a week during the afternoons. The kindergarten and primary departments, after meeting with the entire school for the first five minutes of the worship service, enjoyed a varied program, including worship, stories, songs, playlets, games, and handwork.

At the first worship service the director suggested the "Friendship" theme. The idea met with ready acceptance on the part of the pupils and gained an increasing hold upon their imaginations and expression in their relationships as the school progressed.

Perhaps the best way in which to picture the purposes, processes, and results of the school will be to give a brief description of the main projects carried through.

Certain outstanding enterprises involved the entire constituency of the school, both teachers and pupils. There was first the school council, which was composed of the teachers, together with pupil representatives from all classes and departments. After a few days had given opportunity for acquaintance, council delegates were elected and the first council meeting called by the principal. At this meeting the council organized as the Assembly of the League of Nations, each class having chosen a particular nation to represent. The roll-call then ran: Africa, Japan, Philippines, United States, Mexico, and so forth. At this first meeting plans were made for the coming weeks. The educational value of the council is indicated in the following comment of one of the teachers:

"The democratic spirit has found expression in the school council. Rules and regulations have not been imposed upon the group by some arbitrary or external authority, but have been worked out from within the council, and were made and obeyed because of the total situation. These rules, as expressed in the Friendship Code, have been of great help to me in handling problems of discipline in my class work. I found, in such cases, that enforcing the will of the school is a means far safer than imposing my own will upon the class."

The Friendship Code referred to above, and printed herewith, was put into final form by the pupil members of the council, after preliminary discussion in all class groups.

This code was developed during the first two weeks on the basis of social experience. For example, "Ever honest" was suggested by the disappearance of a sum of money from the purse of one of the teachers. The matter was reported to the council and a discussion of the whole problem of honesty resulted. One of the pupils gave a very creditable talk on the subject in assembly period, it was made the theme of a worship service, and the honesty rule was ultimately incorporated in the Code. The counsel to "Finish what you start" came out of "conviction of sin" on the part of the pupils in relation to uncompleted pieces of craft-work. Similarly, the origin of all the rules of the code might be traced to school experiences. After its adoption by the council this Friendship Code became a standard of conduct for the school.

Other major projects carried out under the supervision of the council were: field trips, benevolent money gifts, a school picnic, and a good-will pageant.

One afternoon was given over to field trips to various social service institutions in the community, with subsequent reports back to the school, and consequent appropriation of offering money to objects deemed worthy as a result of investigation.

One group of pupils, including the beginners and primary departments and about half of the older pupils, covered three institutions in the course of the afternoon. They first visited the Mexican Mission, conducted by the Baptist denomination in Oakland. Here a joint program was presented by representatives of the Mexican vacation school and our own, some of the Mexican children appearing in their native picturesque costumes. The little Mexicans served us with cookies and lemonade, while we presented them with lollipops, specially dressed in Dennison paper costumes for the occasion by our older girls. Thus

*Director of Religious Education, First Congregational Church, Oakland, California.

our contact with our Mexican friends was on a fifty-fifty basis, avoiding even the appearance of condescension.

From the Mexican Mission we went to the Fanny Wall Home for Colored Children, where we were particularly interested in a little six-months old baby which had been abandoned by its mother, and was being nursed back to health on a special malted milk diet. This visit resulted in a return visit by some of the colored children who sang and recited for us in one of our assembly periods. Our school also appropriated $10.00 to help buy malted milk for the little colored baby.

The last visit of the afternoon found our pupils at the California Home for the Adult Blind. Here we sang some of our school songs for the benefit of the inmates.

Meanwhile a group of older boys and girls had been visiting the Oakland Coffee Club and the Alameda County Industrial Home.

All these trips were duly reported in the school assembly, and gave rise to several service projects. We have found that the personal contacts made possible through these field trips are keenly enjoyed by the boys and girls and are of high value for religious education. They constitute a much needed supplement to the study of social service through the printed page and the group discussion.

Space will not permit more than a brief mention of some of the other major school projects.

One-half of the weekly collections was disbursed to service projects by vote of the school upon recommendation of the council. The school picnic was carried out by various committees, appointed by the council. The vice principal, who was in general charge of the picnic, says of the intermediate boys: "They helped me very much in carrying through our picnic, and willingly gave up doing that which they especially enjoyed in order to do something less enjoyable which I asked of them." On the closing night a pageant, "Good-Will, the Magician," was given by members of the school. The theme of the pageant is international good-will, and reality was given to the presentation by the presence of Mexican children from the Baptist Mission as guests of the evening.

In addition to the major school projects each class or department group carried out projects of its own. Every group but one filled one or more Friendship Bags for Mexico. Most of the groups conducted a worship service for the school at some time during the term.

The primary department made a set of flags of other American countries, i. e., Mexico, Panama, Chili, Brazil, etc.; made a cretonne covered scrap-book for their Friendship Bag; gave a scrap-book and toys purchased, with their own money, to the Fanny Wall Home for Colored Children; and last, but not least, gave a party on the afternoon of the closing day for the kindergarten and primary children of the Mexican Mission.

The junior girls took a "Trip Around the World" during the study period; colored Mexican village cut-outs for the primary department; and wrote the letter that went with the check to the Home for Colored Children.

The junior boys' classes also traveled around the world, making a set of pictures of the countries visited; and made a fine lot of wooden weaving racks for the girls to use in making table mats.

The intermediate girls prepared a project book with the title, "Some Wild Birds of California," containing pictures and descriptions. This book went into the Friendship Bag. For their craft projects the girls made duck bags, dish mats, felt purses, candle holders, and other useful articles. Some of these went into the Friendship Bag, others were for home use. During the study period the girls made project books in connection with a study of "The Bible and the Bible Country." They "searched" for poetry, biography, story-books, etc., in the Bible. The trip to the Bible Country was made by aeroplane.

The intermediate boys served as ushers and assistant secretaries, besides rendering other forms of service already mentioned. Not of least value, from an educational point of view, was the contribution of $1.25 by these boys to help pay for a window broken by one of their number. This incident offered a fine opportunity for developing a "social conscience" on the part of the boys.

Manifestly, such a program as we have outlined could only be successful under trained and consecrated leadership. This we were fortunate in having in good measure.

The school staff consisted of the director of religious education, who acted as principal, and seven paid teachers, all of whom had had special training for their work. These were assisted by ten or more of the older girls of the church school who gave effective volunteer service in the various departments. This was, for the latter, we believe, a genuine service project, and was certainly of real value to the school.

What were the results obtained? Two hundred and six pupils, representing sixteen denominations and eight nationalities, were enrolled in the school. The average daily attendance was 121. No attempt was made to test results in character development in any scientific way. Many comments, both by pupils, parents and teachers, however, indicate the value of the school as a project in joyous Christian living.

The teacher of the intermediate girls reports:

"Mission study by means of field trips has been both interesting and effective. One mother told me that her little girl has never liked the Negroes, but after the trip to the Fanny Wall Home, Constance came home all enthused and said, 'Why, those colored children are darling! just as cute as *other* children.'"

The teacher of one of the junior boys' classes says:

"From parents of a number of the boys, we received hearty thanks for the efforts we had put into making the school worth-while and interesting to their boys. I was told that these various boys could hardly wait until time to go each day. One parent in particular appreciated the fact that her boy had some place to spend his day (she being compelled to work). Even the poor work done by the junior boys in woodcraft seemed to mean something to these various parents. One said, 'Certainly we must now get our boy some tools so he can do some of this type of thing at home.'"

Other comments could be quoted, but the joyous participation of the boys and girls in the life of the school, is in itself ample indication of the value of such a program of religious education.

How much did it cost? The main expense of the school is borne by the church, which appropriates $450.00 each year for this purpose. This amount is supplemented by weekly collections, and special gifts. The total budget for last year amounted to something over $600.00. The average net cost to the church was $2.41 per enrolled pupil. Surely a worth-while investment in character.

How the superintendent may improve his Sunday school by—

Visiting the Teacher at Work

By Paul H. Vieth

A YOUNG girl who was a member of a training class was asked to assume responsibility for teaching a class of junior boys and girls. After talking the matter over with the superintendent she agreed, "I will give it a try if you will help me." The superintendent took her at her word. After she had an opportunity to work with her class for a few Sundays he said to her, "I am going to do what I can to help you. Suppose I visit your class next Sunday and see what suggestions I can make." "Oh, that would just scare me to death," she answered. After talking it over, however, she agreed that she could think of him as a helper and not as a critic and that she would be willing to teach in his presence. On the day of the visit the superintendent arrived at the opening of the class, occupied a chair in an inconspicuous corner and assumed an air of one who is more or less interested in proceedings, but making mental note throughout the session of things to commend, and problems with which the teacher needed help. After a casual glance or two the pupils seemed entirely to ignore his presence.

Following this visit he made an appointment with the teacher to discuss her work. This appointment was scheduled for the middle of the week so that both might have an opportunity to see the session in the objective light which comes from being removed from it by a day or two. Out of the discussion grew plans for the teacher's use of the blackboard, for a more orderly procedure in handling materials for use in the class, for a greater freedom on the part of the teacher in the use of the lesson materials, and for a larger participation of pupils in the work of the class.

The most effective way to better teaching is the improvement of teachers. The chief concern of the supervisor must therefore be *teacher growth.* The workers of the school may be thought of as the superintendent's class. Just as it is each teacher's duty to produce growth in Christian living, so it is the supervisor's duty to produce growth in *teaching* effectiveness. Just as the teacher must know the life situations of his pupils if he is to lead them into richer and more effective experience, so the supervisor must know the teaching and leadership situations of his workers if he is to lead them into a more effective teaching experience. Training for teaching will be most effective and practical when it is based on the actual problems and needs of the teacher.

The best way for the supervisor to learn the actual problems and situations which his workers are facing is to observe them at their work.

A Case in Diagnosis

This first step toward helping the teacher improve his work may be called *diagnosis.* Here is a teacher having difficulty with his class, and the superintendent is asked to lend a hand. He may get the teacher's version of the difficulty, but if he is wise he will go himself to see the patient." Arriving in the class, he will make a careful observation of the work and try to locate the cause of the difficulty. He may go beyond the class session and inquire into particulars about pupils and teacher, that is, make a "case study." In the light of all the facts he can learn, he will make his suggestions for improvement, that is, prescribe his remedy.

Do we hear a chorus of superintendents saying, "But I couldn't do that!"? Let us admit at once that it is difficult. It is difficult because most superintendents do not feel that they know as much about teaching as the teachers. It is difficult also because there is an unfortunate attitude of mind on the part of most workers which would lead them to resent such suggestions.

It may be impossible for many superintendents to do anything along this line. Yet there are some superintendents who could give a large amount of help to their teachers through this method. All should strive to develop a better attitude on the part of teachers toward supervisory suggestions. Those superintendents who do not feel competent to carry on the actual work of supervision will do well to enlist others who can do it. Perhaps the department principals can help their teachers. Perhaps one or more competent persons can be found who may be relieved from teaching duty and designated as "helping teachers." The work is so important that if at all possible some provision should be made for it.

Preparation for the Visit

It is highly important that the proper attitude be developed between the supervisor and teacher. This requires that preparation be made for the visit. It is best if the visit can be made on the invitation of the teacher. Long experience has taught the writer, however, that teachers who need help most are the least likely to ask for it. It may require weeks and months of work and fellowship before the supervisor is accepted as a helping teacher, yet it is very essential that this attitude be developed. Unless the supervisor can come with the consent of the teacher it is doubtful whether the visit will have much value.

It should be emphasized that supervising is a two-way process. It is not the task simply of the supervisor to contribute something to the teacher, but the teacher also has something to contribute. The two are co-workers in a common task. Together they must seek to improve the process of teaching. Again we may see the analogy between the work of the supervisor and the work of the teacher. Just as the teacher is sharing with his pupils in discovering Christian outcomes in life situations, so the supervisor is sharing with the teacher the problems involved in developing good teaching method.

Particular attention should be given to the new teachers. It is not fair to expect a new worker to undertake a task so difficult as teaching religion, and then leave him entirely to his own devices. A long forward step toward developing the right attitude between teacher and supervisor will have been taken if, when a teacher is appointed, there is

an understanding between them that the supervisor will assist him in getting started.

In so far as possible the supervisor should see a normal session of the class, department, or group. Some recommend that in order to assure a normal day's work the supervisor should come unannounced. With most Sunday school workers, however, the sudden appearance of the supervisor would be such a disturbing element that it would probably upset their best plans. On the whole it would seem to be better for the teacher and supervisor to have a conference preceding the visit. In this conference they should arrive at an understanding of what they hope to accomplish. The teacher should state clearly what he is expecting to do in this particular session. A written lesson plan will be very helpful as a basis of discussion. The teacher may also describe his greatest difficulty, and the points at which he is hoping for help from the supervisor. The supervisor on his part should make clear what the teacher may expect of him. Thus should be developed the free attitude which will make the two of one mind and purpose when the visit is made.

It is of some value for the supervisor to know something about the pupils before he visits a group. If the school has a good system of permanent records, it will be well for him to examine the records of the pupils in the group which he is to visit. This is not an impossible task in the usual small class. It is desirable also for the supervisor to have had previous contacts with the pupils so that when he comes into the group he will be taken as a matter of course.

The Visit

It is important that the supervisor come quietly and unobtrusively, and come at the very beginning of the session. It is important that he stay through. Most class and department sessions in the Sunday school are so brief that unless the whole period can be observed it is not possible to get a true picture of the work of the teacher.

During his presence in the room it is important that the supervisor be as inconspicuous as possible. He should not distract attention from the main business of the class. This may best be accomplished by taking his position in the back of the room. On the other hand it is easier for him to observe the pupils if he can see their faces, and let it be remembered that the pupils are the most important persons to observe. Yet if the supervisor takes his position at the front of the room there is likely to be a division of interest between him and the teacher. A satisfactory compromise is a position far enough to one side to avoid distracting the attention of the pupils and yet offering a fair opportunity to observe the children.

What is the supervisor to do during his visit in the room? Let it be remembered that he is to *observe*, and not assist. This should be made clear to the teacher beforehand. Let him be an interested observer. As the work proceeds let him make mental notes of points which may be discussed with the teacher later. Perhaps he may also make notes in a notebook, but care should be taken that this does not disturb the teacher.

What shall the supervisor observe? A general visit without attention to specific things is not likely to be of great value. Like a good doctor he should know where to look for symptoms of good work or poor work.

It is very helpful for the supervisor to have a check list before him indicating some of the more important items which he desires to observe. In different groups he may desire to lay stress upon different items in the list. Having such a check list will make more specific the observation which he is making and will help him to see many things which otherwise would be overlooked. Excellent check lists which have been prepared for public school supervisors will be found in *The Supervision of Instruction*[1] by Barr and Burton, pages 153 and 157. The following list is introduced as an illustration of what may be useful to Sunday school superintendents.

A List of Questions to Aid in the Observation of Teaching

I. The Pupils
1. Do they enter into the work with evident enjoyment?
2. Is the work of the class "serious business" for them?
3. Is there evidence that the pupils share in the purposing of and planning for the work which is carried on?
4. Are they orderly, that is, are their activities centered on the work of the class?
5. Are they grouped advantageously for work?
6. Are they comfortable, that is, properly seated, free from hats and coats, etc?

II. The Teacher
1. Is he natural, and thoroughly at home in the group?
2. Does he use his voice to the best advantage?
3. Does he have a purpose and plan for the session? Is his plan flexible enough to provide for the pupils' interests and needs as revealed in the work of the class?
4. Does he handle problems of discipline skillfully?
5. Does he allow for pupil initiative, purposing, and planning? Are contributions of the pupils used in developing the session, or are they ignored or treated as interruptions?
6. Does he guide the pupils skillfully, both with reference to the oral suggestions he makes, and the text and reference book assignments?
7. Does he use methods skillfully: tell a story well, ask questions skillfully, guide discussion helpfully, etc?
8. Does he draw out his pupils skillfully, so that all may share in the work of the group?
9. Does he attempt to check up his results to determine whether pupils are actually learning?
10. Does he show evidence of being well prepared?

III. The Work
1. Is it worth while? Does it touch the life situations and needs of the pupils?
2. Is it religious? Does it help to give a religious interpretation of life?
3. Is it Christian? Are problems in living decided in a Christian way?
4. Is it constructive? Does it result in fruitful knowledge, the building of right attitudes, and the establishment of Christian habits?
5. Does it "lead on"? Is there provision for new study and investigation (assignment)?
6. Does it enlist the interest and attention of every pupil, helping him to make a constructive contribution to the whole group?
7. Does good order prevail? Is there good system in passing to and from the room, distributing pencils, paper, and other supplies, etc.?

IV. The Room
1. Is it comfortably heated, adequately lighted, and properly ventilated?
2. Is it of proper size (15 square feet per pupil)?
3. Is it attractively arranged and decorated? Does it compare favorably with the standards prevailing in the homes of the pupils?
4. Is the furniture adequate, that is, does it provide for seats of the right height, work space for each pupil, such as table or desk, etc.?
5. Is the grouping of the pupils arranged to the best advantage?
6. Is the room clean and orderly?

The Conference Following Visitation

It is very important that following a visit to a department, class, or group the supervisor have an unhurried conference with the leader whose work has been observed. No matter what the results of the observation may be, the supervisor owes it to the leader to talk over with him his impressions of the visit.

[1] Barr and Burton, *The Supervision of Instruction*, D. Appleton and Company, New York, 1926.

When should such a conference be held? Certainly not immediately after the class. Usually there is no time for a deliberate conference. More than likely the supervisor has not yet organized his ideas for proper discussion. Certainly the teacher, if he has given himself completely to his task, is in no frame of mind at that time to discuss the session. It is much better to make an appointment for a conference later in the week when ample time may be devoted to it to permit adequate discussion. Let the supervisor remember that this is his supreme opportunity for improving the work of the teacher.

What shall be done in such a conference? Let it be businesslike and to the point. Mere general conversation will not result in improvement, though some may be necessary to put the teacher at ease. There are three things which the supervisor should do in this conference:

1. Commend that which is praiseworthy in the teacher's work. Few teachers are so poor that there are not some things about their work which really deserve commendation. Let the teacher feel that he is achieving a measure of success and that his work is appreciated. But do not overwork praise to the point where it loses its effectiveness.

2. Condemn that which should be classed as bad practice. Few teachers are so perfect that there are not some things which can be bettered. Discriminating evaluation is necessary if improvement in teaching is to result.

3. Make suggestions for improvement. This is the most important aspect of the conference. The visit and conference have been of very little value if, as a result thereof, the teacher does not go back to the task with a better conception of what he must do and how it may best be done.

Let it be borne in mind that the conference should be *educational*. It should help the teacher to grow. It should help him to think through his whole task. Often it is better to ask questions which require the teacher to think his work through for himself than to give direct suggestions. Let the teacher see the relationship between the work he is doing and the general principles of education which he has learned in his training. Be as objective as possible; that is, do not make the discussion personal. Let it be on the basis of generally recognized principles, with the two persons who are talking it over effaced as far as possible from the consideration. Cite reading references—chapters in books and articles in magazines—which will help the teacher in mastering a difficulty which may have been encountered. This will be far better than to attempt to convey orally the background in educational literature which may offer guidance to improvement. Be experimental. Grant readily that there are many points where you cannot give an answer to the problem. Teacher and supervisor must work out these problems together. Be ready to try and try again until you get the thing worked out right.

Finally, the supervisor should not assume that one visit and conference are sufficient to improve the work of a teacher. The supervisory process should be continuous. After a certain interval of time other visits should be made to see if improvement has been made. Brief discussion should be held frequently between teacher and supervisor to determine whether the improvements agreed upon are being successfully worked out. It is better to give thorough-going attention to the improvement of a few workers than to visit hastily many workers without adequate time to make the visits effective.

Harry C. Munro Elected Director of Adult Work

MR. HARRY C. MUNRO, who came on the staff of the International Council September 1, 1929, as Convention Manager, and who has been giving attention to adult work in addition to his regular duties, has been elected Director of the Department of Adult Work, to which he will give full time the last half of the year after the close of the Toronto Convention. There has been an urgent and persistent demand for several years for a Director of Adult Religious Education on the staff of the Council, and the selection of Mr. Munro has met with hearty approval. Each department of the Council is now provided with expert leadership in relation to the Educational Commission and the professional advisory section.

Mr. Munro is a graduate of Hiram College and received his master's degree in religious education from the College of the Bible, Transylvania University. He served for two years as missionary, for the Sunday school department of the American Christian Missionary Society, in Alaska. He has been a professor in Spokane University and the University of Oklahoma. For several years he was editor of the *Bethany Church School Guide* and other publications of the Christian Board of Publication. He was also Director of Leadership Training of the Department of Religious Education of the United Christian Missionary Society, and for years he has been active in the work of the International Council, having served for the past year as chairman of the Leadership Training Professional Advisory Section. The high regard in which he is held by the General Secretary and other members of the staff resulted in his nomination and election as Director of Adult Work.

Dr. Hayward Awarded Geneva Key

THE ORDER of Geneva is a fellowship of Christian leadership composed of boys and girls of the International Camp Conferences who have met the various requirements for degrees in the Order.

The Order provides for five degrees, one of which is available after each of the four years attendance at camp. Degrees are conferred not only on the basis of attendance at camp but also on activities carried on in the home community during the year. Anyone who holds a degree is entitled to wear a Geneva key which bears a stone signifying the degree held. The fifth degree is an honorary one awarded for some outstanding achievement which is signified by a diamond in the key.

The campers of 1929 who hold degrees felt that because he is the founder of the Order of Geneva and because of his outstanding contribution to the youth of today, Dr. P. R. Hayward should be awarded the honorary degree. At the annual banquet of the Young People's Work Professional Advisory Section and the Interdenominational Young People's Commission, February 14, 1930, representing the young people's work of all the Protestant denominations, this, the only key having in it a diamond, was fittingly presented to Dr. Hayward.

An American Sits in Parliament

By William H. Genné*

TO THIS American, being given a seat in a Canadian Parliament was only the beginning of a series of unique experiences. Parliaments are parliaments to Americans. The traditional splendor surrounding the opening and the prescribed procedure are fascinating, but the real thrill came to me when I saw one hundred and twenty youths, under twenty-one years of age, sit down and map out a year's program for religious education in the Province of Ontario. This program included the raising of thirteen thousand dollars to cover the budget, the supervision of twenty-seven summer camps and the planning of activities, or at least the goals, of fourteen thousand Tuxis and Trail Ranger Boys within that particular province of Canada.

The Ninth Ontario Older Boys Parliament convened in Hart House† of the University of Toronto on December 26th, 1929. What did it represent? It was the embodiment of a program for building and training Christian youth, that places the responsibility on the youth and confidence in them. To be sure, it is an adaptation of the program for the four-fold life—based on that familiar text, Luke 2:52, "And Jesus increased in wisdom and stature and in favor with God and man," but there are a number of features embodied in this particular adaptation which make it worthy of consideration by the religious educators here in the States.

The whole movement is known as the Tuxis Movement. "Tuxis" is a symbolic word made up of five letters, each of which has a particular meaning. "T" stands for training, the "S" for service—"Training for service." The "U" and "I" stand for you and I in our social relationships. The "X" is for the initial chi of Christos. There you have it—"You and I in training for service, with Christ in the center of all." This word Tuxis, so significant and so rich in its spirit is the rallying cry about which the youth of Canada gather to carry on their Quest.

One of the fundamental features of this work is its interdenominational character. It is supported by most of the evangelical churches of Canada. I immediately inquired about the denominational agencies, such as the B. Y. P. U. and Luther League. I was surprised to learn that where they are existent, they come under this program in most cases, thereby eliminating the dual organization that is found in some of our states. This cooperation is carried into the boys' work boards which sponsor the various groups in the local communities. The provincial headquarters represent the pooling of leadership, both professional and lay, which is typical of the whole system of organization.

The basic unit of the system is the church school class, although other groups, such as Y. M. C. A., may share in the fellowship. The adoption of the program means a mid-week meeting along with the Sunday meeting—in addition to which there are also added the other out-of-door activities of the fourfold program. This really turns the conventional church school class into a laboratory of Christian living.

There are really two similar yet distinct divisions of this program for youth. The first is called the Trail Ranger Program for the boys from twelve to fourteen. This program is adapted to the younger boys, laying emphasis on the badge work (somewhat like the merit badges of the Boy Scouts) and providing a habité (never to be called a uniform) of distinctively colored socks, sweater, and tie. The fourfold development, however, is carried out completely. The Tuxis program, itself, is for fellows from fifteen up to eighteen. Those over eighteen are graduated to become mentors and sponsors of the younger groups.

But what is the place and function of the Parliament? The local Tuxis groups are divided into constituencies, consisting of a town or a county, usually corresponding to the federal division. Toward the end of November elections are held in each constituency on candidates who have been duly nominated for the office of Member of Parliament. The successful candidate becomes the person largely responsible for the success or failure of Tuxis work in his constituency. He works hand in hand with the Boys' Work Board. He is responsible to every unit in his riding. He advises their special projects. He promotes the county and district conferences. He is the go-between for the provincial headquarters. A tremendous responsibility for youth, but it is handled maturely. The Tuxis Premier of Ontario for 1929 traveled six thousand miles (not counting a jaunt to the premiers' conference in the Canadian Rockies) and at the same time completed a year of honor work in the University of Toronto. This is only one of the many instances I could give to show how these young people measure up to the trust placed in them.

Some time before the Parliament each member receives a proclamation which gives him the details of the sessions and also the names, pictures, history, and platforms of the premiership candidates. These candidates were nominated by the preceding Parliament. After the members arrive in Toronto the first thing they do is to listen to the speeches of these candidates and then elect their Premier. The runner-up becomes the leader of the opposition. The signing of the Oath of Allegiance is one of the features of the opening. Each member of the Ninth Parliament placed his name under the following Oath, "I hereby promise that I will be faithful and bear true allegiance to the King of Kings," on a decorative scroll as it rested in the little chapel of Hart House.

The Cabinet was selected by the Premier, with a member responsible for each of the important phases of the year's work. Each Member of the House joined a committee chaired by one or another of the Cabinet members. The task of these committees was to plan the year's work with reference to their particular field and to present legislation to the Parliament which embodied the results of their planning. Some of the legislation this year had to do with reorganizing their publications; assisting boys just out of government reform schools, and spreading scientific knowledge about the effects of alcohol. In addition, there were all the other more or less detailed bills providing for the whole program and probably the most important bill, the

(*Continued on page 40*)

*Philadelphia, Pennsylvania.

†The sessions are usually held in the Provincial Parliament Buildings, but they were under repair this year.

The Christian Youth Conference of North America

June 27–29, 1930

ON JUNE 26, 1930, a person, with eyes keen enough to see it, will notice an interesting thing on many trains in all parts of North America. He will see small groups of young people headed in one direction. He will pick out those young people by their jolly and wholesome interest in the new scenes along the way; by their fine, upstanding appearance; by their keen-looking faces; and by their broad outlook on life. They will be marked by quality and not by quantity, until they reach their journey's end and then they will have both. In any car on which they ride, whether there be one or a dozen, they will be the most interesting folk on board, to one who has eyes to see.

Who will they be? They will come from all the provinces and states of the continent. From some there will be only a few young people; from others there will be large delegations. They will be between fifteen and twenty-three years of age, none younger and none older. Some of them will have older, adult friends along, but as boon companions and not as watchdogs or chaperons.

They will be bound for a beautiful, wonderful city of Canada—Toronto, Ontario. They will be bound for a three-day visit, with new sights and strange and joyous experiences. But their main purpose will be, not sights and jollity, but to attend *The Christian Youth Conference of North America.*

There will be only two thousand of them, carefully selected from all America. Of course, not all of them will be travelling on June 26th. There will be one hundred and fifty go on ahead to attend the Christian Youth Council of North America, June 23–27, and prepare the way for this larger youth meeting. These will be official delegates of the cooperating agencies of the International Council of Religious Education. Others will go on to attend the sessions of the main Convention until the Christian Youth Conference opens. But a large number will be on the way June 26th. It will be a great adventure of youth to a great city for a great purpose.

When the Council meeting and the Conference are over, these two thousand young people will go back to their churches and communities to lead in the great adventures of 1930 and after.

Has youth a share? Let youth answer.

HART HOUSE TOWER
UNIVERSITY OF TORONTO

WHAT WILL THEIR PURPOSE BE?

During the past year thousands of young people indicated what they considered to be vital in a youth program. These have been tabulated and fields of investigation have been set up. Out of these, the smaller group referred to above, will select specific objectives for the next four years. In the Christian Youth Conference these objectives will be interpreted and definite consideration will be given to the whole matter of how they can be carried out during the period of 1930–34. This means that out of this Conference there will come a program of young people's work in which forty-two Protestant denominations and fifty-two state and provincial councils will share.

HIGH POINTS IN THE PROGRAM SCHEDULE

1. The registration will begin Friday morning at 10 o'clock and the last session will close at 4 o'clock Sunday afternoon.

2. Representative young people from the Christian Youth Council will present in each session the different emphases of young people's work which will be the basis of consideration in the Conference.

3. The opening worship service Friday afternoon will be in charge of a committee of young people. Preliminary work is in the hands of a youth committee in Toronto.

4. The opening address Friday afternoon will be given by Dr. P. R. Hayward, Director, Young People's Work, International Council of Religious Education.

5. There will be conference sessions Friday evening, Saturday morning, Saturday afternoon, and Sunday morning, interpreting these great emphases of young people's work and working out ways and means by which they may be carried out during the four years that follow Toronto.

6. Saturday evening the Christian Youth Conference will join with the main Convention. There will be a worship service lead by young people. A Canadian young person and one from the United States will speak. Following this there will be an address by Dr. Daniel Poling, President, International Society of Christian Endeavor.

7. Sunday afternoon there will be a closing address by some outstanding speaker.

8. The last item on the program will be the signing of the "Scroll" upon which the emphases of work will be written.

International Schools and Camps

Older Boys' and Girls' Camp Conferences

1. This year is the seventeenth season of these camps.
2. They represent 41 Protestant denominations and 52 State and Provincial Councils of Religious Education.
3. There have been over 9,000 Young People in the camps with nearly 600 graduates.

4. The cost in addition to travel is—Registration Fee, $5.00; Board and Room, $22.50.
5. Age limits are 16–21 for entrance.
6. Programs and leaders are the best.
7. Youth must have recommendation of local adult leaders in order to enter camp.

Geneva Glen, Colorado
Girls' Camp—July 8-21
Boys' Camp—August 19-September 1

Lake Geneva, Wisconsin
Girls' Camp—August 5-18
Boys' Camp—August 19-September 1

Lake Winnepesaukee, New Hampshire
Girls' Camp—July 21-August 4
Boys' Camp—August 19-September 1

Leadership Schools

For Pastors, Directors of Religious Education, Church School Superintendents, Church School Secretaries, Church School Teachers, Leaders of Special Church School Groups, Members of Committees on Religious Education and Prospective Church School Leaders.

If you wish to receive inspiration, stimulation, and practical help for your work, you are urged to register.
The cost is moderate.
Board and Room, $25.00, one in a room; $22.50, two in a room. Tuition, $5.00.

Geneva Glen, Colorado
August 4-16

FACULTY

Professor James V. Thompson of Northwestern University
Dr. Seldon L. Roberts, Secretary of Leadership Training, American Baptist Publication Society
Professor Frederic B. Oxtoby of Illinois College
Mr. Harold M. Gilmore, General Secretary, Colorado Council of Religious Education
Miss Agnes L. Adams of the National Kindergarten College
Mr. Walter D. Howell, Director of Field Work, International Council
Rev. E. P. Westphal, Director of Adult Religious Education, Presbyterian Church, U. S. A.
Dr. P. R Hayward, Director of Young People's Work, International Council

COURSES

A Study of the Pupil
The Principles of Teaching
The Old Testament
The Message and Program of the Christian Religion
The Teaching Work of the Church
Primary Materials and Methods
Junior Materials and Methods
Adolescent Psychology
Church School Administration
Training in Worship and the Devotional Life
Recreational Leadership
Councils of Religious Education
The Bible Land—Its Manners and Customs
Pastors' Seminar—an advanced course in the educational work of the church
Method in Leadership Training—an advanced course for present and prospective deans and instructors

Lake Geneva, Wisconsin
July 21-August 2

FACULTY

Professor Osbert W. Warmingham of Boston School of Religious Education
President W. A. Harper of Elon College
Professor Wilfred E. Powell of Phillips University
Dr. Edna L. Acheson of Munn Avenue Presbyterian Church, East Orange, New Jersey, and the Extension Department of New York University
Mr. Walter D. Howell, Director of Field Work, International Council
Miss Margaret Patterson, Superintendent of Religious Education of the Alabama Conference, Methodist Episcopal Church, South
Miss Mary Alice Jones, Director of Children's Work, International Council
Mr. T. A. Tripp, Superintendent of Young People's Work and Leadership Training, Illinois Council of Religious Education
Dr. Paul H. Vieth, Superintendent of Educational Administration, International Council
Miss Olga Edith Gunkle, leader of Pageantry and Dramatics, Denver, Colorado
Mr. Otto Mayer, Research Associate, International Council

COURSES

A Study of the Pupil
The Principles of Teaching
The New Testament
The Message and Program of the Christian Religion
The Teaching Work of the Church
Laboratory School
A Study of Middle Childhood, Primary Materials and Methods, Supervised Practice Work
A Study of Later Childhood, Junior Materials and Methods, Supervised Practice Work
Adolescent Psychology
Adolescent Materials and Methods
Church School Administration
Supervision in Religious Education
Training in Worship and the Devotional Life
Dramatization and Pageantry
Recreational Leadership
Councils of Religious Education
Personnel Guidance and Church School Records
The Administration of Church School Standards
Pastors' Seminar—an advanced course in the educational work of the church
Method in Leadership Training—an advanced course for present and prospective deans and instructors

Lake Winnepesaukee, New Hampshire
August 4-16

FACULTY

Professor Robert Seneca Smith of Yale Divinity School
Professor Frank M. McKibben of the University of Pittsburgh
Professor William R. McNutt of Crozer Theological Seminary
Professor Seldon B. Humphrey of Defiance College
Rev. John L. Lobingier, Secretary of Missionary Education, Congregational Education Society
Miss Mary Alice Jones, Director of Children's Work, International Council
Mr. Henry Reed Bowen, General Secretary, New Jersey Council of Religious Education
Miss Frances M. Hedden, Associate General Secretary and Director of Children's Work, New Jersey Council of Religious Education
Mr. Karl H. Berns of the Public Schools of Canton, Ohio

(*Continued on page 47*)

Parents' Problems

By Mary Sherburne Warren

What shall I tell my four-year-old about God? "Who is God?" he asks. "I can't see him."

A Puzzled Mother

"And I cannot see him," I should reply to a four-year-old. "Just what God is like, I do not know, except that he is very, very wonderful. He can make things that neither daddy nor mother nor grandfather nor grandmother can make. Look at this pink rose, dear—the petals so soft—and oh, how sweet it smells! God makes roses that his world may be very beautiful for us to live in. Pansies? Yes, dear, and pansies. When you set out five pansies you were helping God make the world still more beautiful. And you helped God in another way this morning. . . . When you tiptoed into grandmother's room so quietly that she never awoke, you helped her to get well. Yes, we can be God's helpers every day—every, every day."

Through lessons of this type we provide the child with "always increasing and enriched avenues of approach to God." The arguments he will meet in later years will not overpower him for, at an early age, he "has felt something beyond, beckoning to something within." He has felt God.

I have two children in my nursery class who are extremely selfish. As I have exhausted all my resources I am wondering what you would suggest. And how should I teach unselfishness in a group ranging from two and a half to four years?

An Iowa Teacher

The interests of tiny children are naturally self-centered; therefore opportunities for unselfish practice must be provided. As nursery children learn so readily through imitation you might stage a game similar to the following. A beginner enters the room as you turn the leaves of a story book. "Oh, we have a visitor today!" you exclaim. "I will show her the pictures in this lovely book. What will *you* do for our little visitor?" . . . this to your assistant. "Two sweet peas from our bouquet? She will like them so much!" Some of the older children will follow with contributions while the two very selfish ones will look on with interest if not with understanding. Every Sunday devote a few minutes to a game of this nature until they, too, feel a desire to share. Tell original stories of "giving" and "sharing" children, stories with much of enumeration and repetition. Let those who will, act the stories. How our Billy loved to play the stories in Frances Danielson's *Object Lessons for the Cradle Roll!* . . . the same story over and over and over again.

Our young son is always working with tools. If he should insist upon the manual high school it would break our hearts as there are only professional people on both sides of the family. What do you advise?

A Lawyer's Wife

Your son may have a "highly organized manual repertoire." Most men and women who achieve real fame can do more than one thing well. The energy that drives one to success may well overflow into other channels. Let your son hammer and plane. This self-direction of his energies may help him to reach a higher professional plane than even you have dared to dream.

Does This Give You an Idea?

THE Beadle County (South Dakota) Sunday School Association has worked out a new plan for taking leadership training to all parts of the county. Last year a standard training school was held in Huron under the direction of the County Council. This year the Huron school was expanded to include branch schools at four centers of the county, a stretch of over fifty miles apart.

The average attendance in these branch schools was 70, of whom 48 received credit. The number of credits would have been larger but some did not care for credit and some because of unusually severe weather were unable to maintain a satisfactory attendance. All of the branches maintained a high grade of work under the direct supervision of the officers of the Huron school.

The moving spirit in the enterprise was in Mr. Walter S. Van, Superintendent of the Beadle County Sunday School Association. The dean of the school was Prof. O. D. Dunbar, Principal of the high school of Huron.

All members of the faculty for these branch schools reside in Huron, and rendered the service without remuneration. The only expense involved was that of printing, telephone, and transportation, a total of $54.00. This was met by registration fees at each center, so adjusted as to meet that center's portion of the expense.

Plans are already under way for a similar enterprise next year. It is thought that greater interest will be manifest next year than this year, because the plan will be better understood by the people of the county.

Mother and Daughter Week

May 11–18, 1930

Theme: "*Mothers and Daughters on the Adventure of Life*"

The following fine and usable materials are available:

A General Descriptive Leaflet

A general leaflet describing all the plans. The low price provides for wide distribution. Includes new and unique plans for the banquet.

Price 2c each, or $1.50 per hundred.

A Mother and Daughter Worship Program for Mother's Day

For use in any Mother's Day observance. Every person participating should have a copy.

Price 1c each, or 75c per hundred.

Mother and Daughter Songs

For the banquet or other similar social occasions. Every "banqueteer" can be supplied at such a low price.

Price 1c each, or 75c per hundred.

After Mother and Daughter Week—What?

Deals with the heart of the matter. It has suggestions for an all-year program of mother and daughter activities, discussion groups, etc. Quite necessary for the right "follow up."

Price 1½c each, or $1.25 per hundred.

All prices above include delivery charges. Sample sets may be had for 10c, postpaid.

Some money and time invested by you now in promoting this vital observance will bring many returns in the building of character in your own work.

Send orders, accompanied by cash, to

The International Council of Religious Education
22nd Floor, 203 North Wabash Avenue, Chicago, Illinois

An Easter Mystery Play

To Be Used in the Church Auditorium as a Service of Worship

*By Nancy Longenecker**

ORGAN PRELUDE: "See the Conquering Hero Comes," Guilmant

The various departments of the church school enter during the organ prelude and take their places reserved for them in the church. They come in order of age groups beginning with the youngest. The superintendent of each department leads and each class is accompanied by its teacher. The general superintendent comes last. Then follow the Poet, Narrator, and Minister who take their places at the front. The Narrator sits at the right and the Poet at the left facing the congregation. If possible, they should sit higher than the level of the general auditorium but lower than the platform on which the action takes place. When all are in their places, the Minister gives the invocation, then takes his place with the church school.

INVOCATION:

O God who hast given thine only begotten Son to the death of the Cross for our redemption from all that is unworthy, and hast raised him up that we might have life eternal, give us power to deny ourselves daily and to rise to life immortal through Jesus Christ our Lord. Amen

Choral Response: "O Come to My Heart, Lord Jesus! There is Room In My Heart for Thee," Matthews

NARRATOR:

"And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives. then Jesus sent two disciples saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. . . . And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way."

HYMN: "Jerusalem," Parker

Solo:

From out their peaceful village along the sunlit way
The Prince of Peace leads onward, a Pilgrim band this day
Then lo! with shout triumphant, they hear the hillside ring
With shouts of crowds that hasten, to greet their Prophet King.
Hosanna! Hosanna! Hosanna!

Chorus (sung by church school, seated):

Lord, now as we meet thee, sing we Hosanna,
Saviour we greet thee, Lord and King.
Lord, now as we meet thee, sing we Hosanna.
Saviour, we greet thee, Redeemer, Lord and King.

Solo:

He rides as Israel's rulers, once rode in kingly state,
The palm-leaves wave around him, the people throng the gate
Rejoice, O golden City! let loud hosannas ring,
While thro' the streets he rideth, thy Saviour and thy King.

Chorus (sung by church school, seated):

Lord, now as we meet thee, sing we Hosanna,
Saviour we greet thee, Lord and King.
Lord, now as we meet thee, sing we Hosanna.
Saviour, we greet thee, Redeemer, Lord and King.

POET: "He—They—We," Oxenham[1]

They hailed Him King as He passed by,
They strewed their garments in the road,
But they were set on earthly things,
And He on God.

They sang His praise for that He did,
But gave His message little thought;
They could not see that their souls' good
Was all He sought.

They could not understand why He,
With powers so vast at His command,
Should hesitate to claim their rights
And free the land.

Their own concerns and this world's hopes
Shut out the wonder of His news;
And we, with larger knowledge, still
His Way refuse.

He walks among us still, unseen,
And still points out the only way,
But we still follow other gods
And Him betray.

HYMN: "In the Hour of Trial" (Tune: Penitence)

(Sung by intermediates and young people, seated)

NARRATOR:

"And they came unto a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou will. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

SOLO: "Into the Woods My Master Went," Lutkin.

POET: "Broken—not Beaten," Oxenham[1]

Then, in the garden, whither he had gone
To seek God's help in that which should befall,
His loneliness fell on him like a wound,
And smote him down and left him desolate,
Alone against the world,—alone with God.
And there—with swords and spears and rabble crew,
The rulers took him—
Took him with violence, as men would take
A malefactor to his rightful doom.
Theirs now the winning blow!
Theirs the triumphant stroke of victory!
And theirs—
The crime of all the ages and all time!
With virulence they flung God's offered love
Back in His face and dragged His son to death.

CHORALE (*by* CHOIR): "O Sacred Head Now Wounded" (Tune—Munich)

ORGAN INTERLUDE: "Darkness," Gounod

(Here a light reveals the tomb which has been concealed either by the darkness of the platform or by screens which should now be removed or by curtains which may have been held by curtain bearers who remove the curtains at this time. The tomb is cold and dark.)

NARRATOR:

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb they saw a young man sitting on the right side, arrayed in a white robe, and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid."

TRIO: "With Sorrowing and Sighing Do We Approach His Grave," (Tune: Statham)

(From the back of the church entering through center aisle are three women, the three MARYS, *who move slowly and sing as they proceed.)*

With sorrow and sighing do we approach his grave;
With ointment and with spices would we his body lave.
Our high hopes have departed, our faith in him has fled.
Still, still we love the Master, tho' numbered with the dead.
Whom shall we find to help us to roll the stone away,
So that we may anoint him against his burial day.
The stone is rolled away! The tomb is empty quite!
And see the grave-clothes lying so silent and so white.

*Director of Music and Religious Drama, Chicago Training School.

[1] Oxenham, *"Gentlemen—The King!"* Boston, The Pilgrim Press. Price 75 cents. Used by permission.

(*Continue singing until they reach the front of the tomb where they stoop looking in at the darkness and droop their heads in sorrow. Suddenly a light floods the entrance of the tomb revealing its gold lining, the women start back astonished, and an* ANGEL, *who has been concealed behind the tomb, rises and walks toward them from the right. The women group together and the* ANGEL *addresses them while very soft music is played on the organ.*)

ANGEL: "Be not amazed: ye seek Jesus the Nazarene who hath been crucified: He is risen; He is not here: behold, the place where they laid him!" (*Here the women make small movements to look into the tomb once more.*)

ANGEL: "But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him as he said unto you." (*The two* MARYS *leave in haste and the* ANGEL *disappears, once more leaving* MARY MAGDALENE *sitting disconsolately at left of tomb. The other* MARYS *have hastened down the aisle where about two-thirds of distance back they meet the two disciples,* PETER *and* JOHN. *By pantomimic movements they have told of their experience at the sepulchre and the men hasten toward the tomb while the women pass on out as if to spread the good news. Here the* CHOIR *sings softly and with simple pathos the anthem,* "Magdalene" *which is acted out. The diction must be clear so words can be understood.*

CHORUS OR QUARTETTE: "Magdalene," Warren

Near the tomb where Christ hath been
Weeping stands the Magdalene;
With the two disciples, she
Wonders where her Lord can be:
Looking in, they see the bed
Where the Lord hath laid His Head,
Where he slept so calm, so still,
Underneath His holy hill.
Stooping down they see no more
Than the clothes which wrapped Him o'er;
Clothes which wound His feet, His Brow;
Death's white vestments, useless now.
Two depart; but love and faith,
Stronger are than sight, than death:
At the tomb where Christ hath been,
Watching waits the Magdalene.

(*As this stanza is being sung, the* DISCIPLES *look into the tomb and at* MARY, *and indicate by their actions and facial expressions the futility of her waiting. On the words* "Two depart" *the* DISCIPLES *turn and walk down the aisle as if to seek the Master elsewhere.*)

He was here; then she will wait,
Watching early, watching late.
Where her Jesus last was seen,
There will wait the Magdalene.
Looking in with streaming eyes.
Angels twain she there espies;
Angels there are sitting now,
Clothed in raiment white as snow.
Shines their glory through the shade,
Where His Body once had laid.
Hark, with glad accord they cry:
Jesus lives no more to die:
Thy dear Lord abides not here;
He is risen do not fear:
Mary wipe thy tears away;
See the place where Jesus lay.

(*At the beginning of the second stanza, six* ANGELS *in flowing robes and gold halos carrying Easter lilies enter from either side of tomb and surround the three sides.* MARY *has been weeping and does not look up until the words* "Looking in with streaming eyes" *when she discovers the* ANGELS, *then she rises in joy and expectation. The* ANGELS *express concern and show interest in her by their movements. Mary seems to feel assured that the Master is near.*)

Turning round, she sees Him stand,
In the garden close at hand:
"Mary!" 'tis His accent now:
"Master; it is Thou, 'tis Thou!"
Lord, devoutly at Thy feet,
We with her would thanks repeat:
Be Thou by thy Saints adored,
Risen Jesus, God and Lord!

(*As the stanza beginning on the words,* "Turning round" *is sung,* MARY *turns and the word* "Mary" *comes from* VOICE *off stage at left if this can be done artistically. If impossible, then all the* ANGELS *indicate by gesture and turn of body that the* VOICE *is there and is the one they desire.* MARY *lifts her arms in supplication and sings the answer herself, or if this is sung by a* VOICE *from the* CHOIR, MARY *holds the pose as the words are sung. Then she walks toward the direction from which the* VOICE *or the supposed* VOICE *has sounded rather than leaving through the auditorium. She moves with dignity and with the feeling as if she were to meet her Master. The postlude of the anthem is continued until her action is completed and the* ANGELS *have moved off in graceful manner. All through this action the* ANGELS *have given expression to the meaning of the words sung rather than standing as mere statues. When the postlude has died away the* POET *speaks:*

POET: "Risen," Oxenham

The Lord is risen!
Now earth again
Lift up to heaven the joyful strain,
Life-out-of-Death's eternal gain—
The Lord is risen, is risen, is risen,
To wake the souls of men.
The Lord indeed is risen
From out His earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

HYMN CHORALE: "The Strife Is O'er, the Battle Done" (Tune—Palestrina)

OFFERING: Alleluia!

ORGAN: "Morning," Grieg

HYMN: "Christ the Lord Is Risen Today" (Tune—Worgan)

(*The church school rises and sings antiphonally* "Christ the Lord Is Risen Today." *The intermediates and the young people sing the first phrase and all juniors and primaries join in the* "Alleluia!" *This is done for two stanzas, then a voice from the* CHOIR *sings the third stanza as a solo with the* "Alleluia" *response from all the church school. The fourth stanza is sung by the* CHOIR *and congregation.*)

BENEDICTION:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

ORGAN POSTLUDE: "Welcome Happy Morning," Sullivan

(*If potted plants or flowers are given the members of the church school this should be done during the postlude. The pupils should walk up in order and receive their gift, then leave through the main aisle of the church. The congregation remains seated during this service.*)

Music

This service is built upon music, Scripture, dramatization of an anthem, and the poetry taken from "*Gentleman—The King!*" by John Oxenham, published by the Pilgrim Press, Boston. The Scripture is to be read by the Narrator and the poetry by the Poet. The service is only in part a mystery play, since there is but little action included in this part of Christ's life. An opportunity is given for all departments of the church school to have a share in the singing and to encourage the singing of the best material for this season. By giving the solos, the chorale, and the anthem to the adult choir, we have enlisted their interest in the church school service, and have also kept the tone high for the entire musical setting. In the happy instances where there are junior and intermediate choirs the division of music may be worked out easily. If one wishes to use a processional hymn instead of the procession of church school entering during the organ prelude, use "Ride On, Ride On in Majesty," Tune, St. Drostane; words by Milman. The anthem should be sung slowly enough to allow for action and yet not entirely forsake the intended tempo. There is positive need for a competent organist, one who will rehearse and one who will carry the service by carefully holding all parts together. A little interlude of modulatory chords or the repetition or abbreviation of phrases may aid greatly in such a service. The structure of worship is so fragile that ever so slight a mistake or interference will mar its effect and we shall need to rebuild it once again. This service has a rise and fall of climaxes which should be done with a sense of rhythm and of feeling for the whole. The hymns are to be found in most hymnals. If one has great difficulty in finding them, use the words as printed. Count the syllables of each line as in the stanza "With Sorrowing and Sighing" we have this order 7676. Then find this same meter in the metrical index of your hymnal and choose the tune most adapted to the mood of the words. The anthem "Jerusalem" by Parker and "Magdalene" by Warren may be bought from any reliable music company. The prelude is a famous bit of music by Guilmant and is written for the Triumphal entry. The Interlude is from the "Redemption" by Gounod. It is short but meaningful and characteristic of the dark hours of the crucifixion. In case substitution is made for either organ number choose material that is suitable to the part it occupies in the pageant. The music carries and emotionalizes the entire service so it is a sacred obligation to those who perform it.

Sepulchre

The sepulchre may be made according to the sketch, of beaver board, insolite or any material which will look substantial when painted. The stones may be drawn or painted on or if one needs to resort to Dennison, stone crepe paper is possible. Build it up from the back and sides with potted plants so the bare outline of the tomb may be relieved. Line the interior with shining gold so that the reflection will be vivid as the light is turned on. The light may be a flood from the side interior or may be footlights across the front of the tomb and concealed by the stone or little plants. The lights must be turned on at the correct time and could be done by one of the Marys as she stoops to look in. The tomb is preferably hidden until the organ interlude but in case this cannot be done without undue attention, I should rather it occupy its place uncovered from the beginning and if possible keep attention

(*Continued on page 47*)

Suggestions for Building Worship Programs

MAY WORSHIP IN THE BEGINNERS' DEPARTMENT

By Dorothy Lucas*

"It's blooming already!" If some magic could lead you to read into these words the feeling of wonder, of joy, of appreciation, and love that mingled in the voicing of these words by a beginner child! The children had been restless as the story about a bulb in the florist's shop was being told. "Can you show me how you planted your bulbs?" the wise teacher asked. "First we got some stones." "Show me how you'd find stones out of doors." The play continued until the make-believe bulbs were put in the dark corner under the chairs. Then the story, begun some minutes before, was resumed and the children heard how one day Bobby discovered a beautiful flower on the plant growing out of his bulb. "What happened to our real bulbs?" the teacher asked. "They grew. Let's go see." And the children ran to the table on which six bowls of bulbs which they had planted grew. And then—"It's blooming already!"

How would you have used this moment of worship? Could you have made it vitalize the child's experience of oneness with God? How easy it would have been to have spoiled it by saying too much about it rather than worshiping with the little ones.

There are times, however, when a child needs information before he can enter into an experience fully. One early four-year-old from the city stood, in the early spring, under the cherry blossoms in Washington with several adults. They were enrapt with the beauty of it and as they occasionally spoke mentioned the blossoms by name. Joyce was impressed, asked to be held up to smell them, sat among them and ran the fallen flowers through her fingers. Then quietly, questingly of one of her friends she asked, "What's cherry blossoms?" So we lingered, handling again the fragile bits of pink and white, talking of them, marveling at them, and, as we had to leave, turning frequently more vividly to paint on our memory the mass of color. Then again the child spoke. "Isn't God good to make them so pretty?"

May, with its many flowers, those in the woods, and those in early gardens, offers endless opportunities for worship. As teachers in the church Kindergarten we want to offer to the child so much of the beauty which is available that each child there will say, "God is good." We want to have each so captivate in his own life the joyousness of the month that he can not help seeing the beauties about him; so he'll sing about it, sometimes with snatches of song he makes for himself; talk about it; so he'll desire others to share in it. For such joy is a part of Christianity. Beginners should be bubbling over with happiness. As that joy expresses itself in its relations to others and to God, it may become worship.

Part or all of the sessions during May may be out of doors if the climate permits and there are growing things nearby the church. First hand contact with God's out-door gifts can bring worship. Here the stimulus to joyous expression makes a piano unnecessary for rhythms and songs of appreciation or praise. Here, the gathering of flowers for the May basket for our mothers and friends and even the making of the basket to hold them, tie up very closely the giving to our loved ones with the gifts which God made for us.

Following May Day is Mothers Day with its possibilities for relating thoughts of home life with the moments in the church. To the beginner all life is interwoven. He hasn't tried to segregate it in compartments as adults sometimes try hopelessly to do. A number of Christian teachers in weekday kindergartens have said—we're told not to teach religion and we try not to. But some children come to us who always pray before their lunches. For their sake we must do so also. Many children go to a church kindergarten. They retell their church experiences and stories. We just can't separate the two with the little child although we don't plan specifically for worship or for stories which are strictly religious. So with our home experiences.

"George can't go to the picnic. He doesn't obey his mother so I know he won't obey his teacher. You shouldn't be bothered with him."

"Is there any way I can keep Madeline from daudling. It takes her hours to dress."

"Helen Ann is good with the baby. She helps me so much I don't know what I'll do when she has to go to kindergarten."

"We've bought Claire many books but she's not interested in them or in her toys. She doesn't have any playmates."

These are just a few parents' statements gathered within a few months.

What a privilege, as a teacher in the church, to help the parents solve such home problems by making them a part of group activities and relating the solution of them by the child with Christian motivation.

Four questions arise from the courses of study especially outlined for May.

1. Worship, which must come as a part of children's personal experience, must hence be a part of all their activities. "We do not really teach anyone to worship. All we can do is to provide the setting in and through which worship can take place." We cannot worship for the child or force him to worship. Worship just doesn't happen that way. The request for folded hands and for bowed heads may bring an attitude for prayer. It may lead to a feeling that such form is necessary for prayer. Three children offered to say for the group the words which they prayed at night. Each child stood, folded his hands and bowed his head. One quickly repeated, "Now I lay me,"—the next, "Jesus loves me,"—the next, "Now I lay me," and then added to it a prayer for Mother and Daddy. "She says the same thing I do." "Yes. In the first part I pray for Buddy and me. Then in the other part I pray for Mother and Daddy and my friends. And I mean you and Miss Helen and Miss Marie in that part, too." Just folded hands didn't produce that knowledge of prayer. There have been groups in which prayer attitude and thought were completely lost before each child had finally folded his hands "this way." The teacher can help to develop experiences of worship but they must be the child's expression of a feeling which is his own.

Notice the difference between a group of children in which each waits for the teacher to lead and one in which the children and teacher think and act together, the teacher as frequently following the guidance of the children as the children following the teacher. "May I talk to God now?" a four-year-old asked and children and teacher worshiped with him. "Let's sing about Jesus." "Tell us about the little Jesus helping his mother again." "I guess he did the dishes. I do." None of these resulted from the teacher's questions. They came as the children thought, played, worked, and worshiped together. The experiences were the children's own. Through them the children learned.

Worship is most valuable if it concludes in thoughtfulness for others. After the bulb referred to previously had bloomed, a child said: "Billy's in the hospital" and the teacher's question, "Would you like to send the flower to him?" brought a happy "yes" and from another child, "Helen's grandma would like one." The actual taking of the flowers and the recognition that they were adding to the happiness of others was but another phase of the worship experience.

2. Several of the units refer to a review session. This is such a happy experience for the children. How they love to retell stories, to talk about familiar pictures, and to sing much used songs. But a review isn't limited to these. It is a further blending together of the experiences of a number of sessions. From the Easter emphasis on the beginnings of spring—as seen from the coming of the flowers and the baby birds; from our gifts to make it a happy time; from our efforts to make our church nearly as lovely inside as God has made the out of doors—there should come a feeling of the unity of all these experiences. Each week we're reminded ourselves of the former related experiences which we've had in the church. The Sunday for which we plan to use no materials altogether new allows a re-living of happy experiences. And in the repetition there should come enriched meanings.

3. This month challenges one with the possibilities for departmental cooperation. Beginner children love to do things for their nursery brothers, sisters, and friends. It is such a simple thing to help make the nursery room lovely as well as their own. A group of kindergarten children took a bowl of growing bulbs, which they had planted, to the nursery and another to the primary department. They had previously made and presented some picture books which were used continually by the nursery. And, when the primary children were trying to earn enough money to buy a new picture for their room, they were surprised and pleased to have a money gift from the beginners' department which helped them procure the picture sooner.

Sometimes, too, the beginner children were very happy as recipients.

Such cooperation leads to a real feeling of unity among the children as members of their section of the church. Numerous occasions should be made for the augmenting of inter-departmental fellowship and service.

4. "For lo, the winter is past;
The rain is over and gone
The flowers appear on the earth";
Song of Solomen 2:11, 12a.
"Consider the lilies of the field, how they grow." Matt. 6:28b.
"We give thanks unto thee, O God."
Psalm 75:1a.

A number of biblical references during the month cause us to pause as to the use of Scripture with kindergarten children. The verses should be used worshipfully, growing out of conversational moments, built into stories, used about pictures, used in prayer.

*Director in the Department, Religious Education of Children, Board of Education, Methodist Episcopal Church, Chicago, Illinois.

The children will love the Bible as verses which have real meaning to them are linked with their worship experiences. If the Bible is to affect the lives of little children so as to help them in Christian living, verses which state relationship to God of the life about them will need to be a part of the actual worship experiences. Stories and verses which cannot be related to present experience cannot possibly bring the satisfaction necessary to actual learning.

A review of the course plans available for May leads to the following suggestions of supplementary materials. The two years work now ready with source materials for several denominations, make further lists almost superfluous. Their value lies in use when special problems need additional attention.

FOR MOTHER'S DAY AND OUR HOME RELATIONSHIPS

Stories

"When Jamie Obeyed," Graded Press—Beginners, Part 3.

"Little Ted," *The Little Child in the Sunday School*, Guild and Poor.

"For Mother's Day," Graded Press—Beginners, Part 3.

A series of stories on helping, obedience, cleanliness, courtesy, in—*A Kindergarten Course for the Daily Vacation Church School*, Moody.

"Billy Boy Helps Mother," First year, Part 3—Beginners Quarterly, Christian Board of Publications.

"Coming, Mother," *Beginners in God's World*, Shields.

Songs

Worship and Conduct Songs for Beginners and Primaries, Shields.
"A Child's Day," No. 4.
"When My Mother Calls Me," No. 50.
"We Sing As We Work," No. 51.

Song and Play for Children, Danielson and Conant.
"O Grandmother, Tell Me," No. 90.
"Father Makes the Money," No. 87.
"My Family," No. 83.

MAY IN NATURE

Stories

"Things in Blue." Vacation School Manual—Beginners, Danielson and Moore.
"What Merrichild Saw." *Beginners in God's World*, Shields.
"Anytime and Anywhere." *Beginners in God's World*, Shields.

Songs

Worship and Conduct Songs for Beginners and Primaries, Shields.
"Do You Know Who Made the Night," No. 13.
"Wonder Song," No. 23.
"Nature's Message," No. 24.
"Sleeping and Waking Seeds," No. 74.

Song and Play for Children, Danielson and Conant.
"When Jesus Walked This Earth of Ours," No. 80.
"Something Happy," No. 10.
"When I Am Happiest, I Sing," No. 1.

Activities

The May Festival, *The Beginners Book in Religion*, Baker.

PRIMARY WORSHIP SERVICES FOR MAY

*By Myrtle I. Milford**

Aim: To help the boys and girls feel a deeper appreciation for their parents and their homes.

QUIET MUSIC: "There Is Beauty All Around" Page 42, back of *Hymnal for American Youth.*

LEADER:

Into God's house we come today
With joyful hymns of praise,
To thank him for the quiet nights
And for the happy days.

Into God's house we come today,
And thankful hearts we bring;
For fathers, mothers, homes, and friends
Let now our voices ring.

GROUP: "For the Beauty of the Earth" (First verse).

LEADER: "For the love which from our birth over and around us lies." Our fathers and mothers have loved us and cared for us ever since we were born. Let us say together the verses we have learned during the year that tell us how to live in our homes.

Honor thy father and thy mother, Ex. 20:12a
Children, obey your parents, Col. 3:20
Be ye kind one to another, Eph. 4:32a
Do all things without murmuring, Phil. 2:14

GROUP: "For the Beauty of the Earth" (Second verse).

PRAYER:

For mother love, for father care
For brothers strong and sisters fair,
For guidance lest we go astray,
Father in heaven, we thank thee.

POEMS "I Love You, Mother"

Response: Useful in the Family—Appendix A. Course II, Part II, Graded Press.

OFFERTORY: God's Goodness—Pianist plays prelude.

Leader: Because we are so thankful to God for happy homes, let us bring an offering to him.

Offering hymn: "O Give Thanks Unto the Lord."
(See accompanying music)

HYMN: "My Work"
Page 104, Year II, Winter Quarter, Christian Board of Publication.

STORY: "How Many Birthdays?"

It was a week before Mother's birthday. Helen and Jack, the twins, were wondering what they could get for a present.

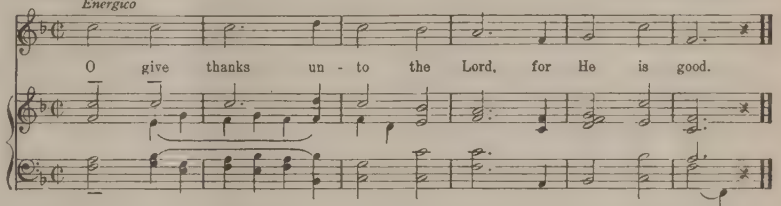
"It must be something *nice*," Helen declared.

"Yes," agreed Jack eagerly, "something *awfully* nice. You remember how much trouble Mother took to have our birthday party just the best one ever."

"Daddy will give us some money, I am sure," Helen went on a bit more slowly.

PSALM 118: 1. HELEN M. BROWNE

Energico



—From *Melodies*. By permission of Leyda Publishing Co., Wapello, Iowa.

"Yes, of course he will," Jack said without enthusiasm.

They were both silent for a moment thinking.

"But it ought to be *our* present," Helen burst out suddenly.

"That is just what I was thinking," Jack answered. "Daddy will give her something lovely for himself, and Brother Bob will send her some beautiful present from the city that he will buy with his very own money."

"And we have spent every bit of our money for this week to buy roller skates," added Helen mournfully. "Why didn't we think?"

The two children looked as if they might really cry about it!

Just then Mother called. "Does somebody want to help me pick out nuts?" And Helen and Jack hurried in to help.

"Do you know what I have been thinking would be fun?" Mother asked while they were at work. They listened eagerly, for Mother had such nice ideas! "I think it would be fun to have a family picnic—just Daddy and Mother and the twins!" That, of course, *would be* fun; so they fell to making plans and forgot, for a while, Mother's birthday.

But after the nuts were all picked out and Helen and Jack were back in the yard they remembered. "Here it is Mother's birthday and she is planning a picnic for us, instead of our planning something for her," Helen said. "What *can* we do?"

Then Jack had a bright idea. "Why can't we plan the picnic ourselves and do all the work?"

"Why, we could do that," Helen agreed. "And we know Mother would like that because she herself suggested the picnic!"

"We can make some of those nice sandwiches that Mother likes with cheese and nuts. It won't be hard to make the filling, and I know Mrs. Jackson next door will slice the bread thin for us."

"And we can make salad with grape fruit and oranges and bananas, and wash the lettuce clean to put it on."

"But how can we get the dressing made? We don't know how."

"Well," said Jack thoughtfully, "I think maybe Mrs. Jackson would help us with that, too."

"Oh, I am sure she would. Don't you remember how she told Mother the other day when Mother took care of her baby that if she could ever do anything for her she would love to do it."

"What else can we have?"

"Let's see, what can we make?"

"Oh, yes, I remember how to make stuffed eggs! All you do is to boil them for half an hour and cut them open and take out the yellow and mix it up with the dressing Mrs. Jackson will make for the salad, and put in some chopped up olives and salt."

"And Mother likes them, too!"

"And I can make some of that candy that doesn't have to be cooked. I helped Mother last time, and it wasn't hard at all."

The children planned carefully, and then just as carefully carried out their plans. Mrs. Jackson was glad to help, and told them they could bring their materials to her house and work in her kitchen so Mother would not know what they were going to have.

The day before the picnic Mother said at breakfast, "Well, I'll have to order today for our picnic lunch. What shall we have?"

The twins were almost bursting with excitement.

"Oh, that's all settled," Daddy said.

Mother looked surprised. "Settled?" she said. "Why how could it be settled? We haven't talked about it at all."

Then Jack laughed. "Maybe *you* haven't, but we have," he said mysteriously.

Finally, with much laughter, they told Mother that she was not to have anything to do with planning the lunch!

Sure enough, on the next morning, Daddy had a beautiful necklace for Mother, and Brother Bob sent a big box of lovely flowers. The twins were glad to see the gifts, but they were too excited to look at them very carefully. They ran back and forth between their own kitchen and Mrs. Jackson's while Mother and Daddy sat in the living room. Finally they came in, carrying between them a big basket covered with a napkin. "It's all ready," they called, and soon they were on their way to the park.

They had a delightful day. The twins spread the lunch on the cloth and would not let Mother come near until everything was ready, even the water in the cups. And Mother was *so* pleased! "Why, how did you guess just what I liked best to eat?" she asked happily. "And how *did* you make such delicious sandwiches and salad all by yourselves?"

"Well," Helen said honestly, "Mrs. Jackson helped us."

"Who wouldn't help such nice children?" Mother answered, giving them both a hug.

*Lakewood, Ohio

"And we've decided something else," Jack said. "Something for Mother's birthday all the year."

"And what sort of a present could that be?" Mother asked.

"We've found out how much we can do; so now we are going to keep on doing it and learn lots more. We are big enough to be useful now."

"That is the nicest birthday present I could possibly have," mother said happily. "Just think, Daddy, now I have two regular helpers and a through-the-year birthday!"

Additional Material

STORIES

"Hunt for the Beautiful" (Adapted) in *Why the Chimes Rang*, Alden. (Bobbs-Merrill).
"A Mother's Day Story," Page 1, Pupils' Manual, *Building Christian Character*, Carrier. (Doubleday, Doran).
"What Bradley Owed," page 195, Primary Course II, Part II, International Closely Graded Lessons.
"Which Home Is Best?" *First Primary Book in Religion*, Colson. (Abingdon).
"Golden Windows." Laura Richards.
"Jar of Rosemary," *The Story Teller*, Maude Lindsay. (Milton Bradley Co.) (Change Christmas gift to birthday gift.)

SPECIAL FEATURES

1. If the department has no Madonna picture dedicate one in a worship service during May.
2. Have the children invite the parents to attend a worship service during the month.
3. Give a party for the mothers during the week.
4. Have each child take a flower home to his mother on Mother's Day.

HYMNS

"I Have a Little Song to Sing," *First Book in Hymns and Worship*, Thomas (Abingdon).
"Little Lord Jesus," *First Book in Hymns and Worship.*
"Thanks for Homes," *Child's Garden of Song*, Thomas and Sneath. (Century).
"Our Parents," *Child's Garden of Song.*
"My Two Homes," *Child's Garden of Song.*

JUNIOR WORSHIP SERVICES FOR MAY

*By Nancy Lee Wheeler**

It will be very helpful to the boys and girls in the junior department to plan their own services of worship. Talk the plan over with them and encourage them to assume responsibility for one part or another of the service. It is surprising to adults what really lovely work of this sort children can do when they are interested. Since this is the month in which comes Mother's Day, the desire to plan a service for their parents may be developed, and will result in real effort and thoughtfulness.

The plan below suggests a type of service and material which may be worked out. Two interests are suggested—home and health. The latter interest is included because of the May Day observance of Child Health Day.

OPENING HYMN: "O Beautiful for Spacious Skies."

CALL TO WORSHIP

Leader: O give thanks unto the Lord; for he is good;
For his loving kindness endureth forever.

Response: O Give Thanks Unto the Lord. (Printed in Primary Worship Service.)

Leader: Serve the Lord with gladness:
Come before his presence with singing.
Enter into his gates with thanksgiving,
And into his courts with praise.
Give thanks unto him, and bless his name.

Response: "Holy, Holy, Holy, Lord God of Hosts" (Chorus of "Day is Dying in the West.")

UNISON PRAYER:

Lord as we thy name profess,
May our hearts thy love confess:
And in all our praise of thee,
May our lips and lives agree.

HYMN OF PRAISE: "For the Beauty of the Earth"

RESPONSIVE READING:

Leader: Honor thy father and thy mother.

Response: Of all the houses in the world
The one that I love best
Is that in which I wake and play
And lay me down to rest.

My father built it by his work;
My mother makes it home;
You cannot find a lovelier place.
No matter where you roam.

Leader: Hear the instruction of thy father
And forsake not the teaching of thy mother.

Response: God be praised for good fathers and mothers, through whom he cares for our health and teaches us wisdom and directs our way.

Leader: A little thing on our earth is a home—
A home where love dwells and grows fairer day after day;
Beyond it are the unending multitudes,
The swarming millions of humanity.
A little thing is a home,
Yet the love that dwells there is not little:
All the beauty, the goodness, the truth, and the joy of the world, Summed up: this is the love in a happy home.

Response: Health and happiness, in love and wisdom our parents help us to possess.

Leader: Beloved, I write no new commandment unto you, but an old commandment which ye had from the beginning: love one another. If we love one another God abideth in us.

Response: Love suffereth long and is kind; love envieth not.

HYMN: "I Would Be True"

OFFERING SERVICE:

Leader: In gratitude to thee for thy many mercies, O Our Father,

Response: We bring this offering.

Leader: That we may help to spread through the world thy love,

Response: We bring this offering.

Leader: To bring cheer to the lonely and a thought of thy love to the tired and weary,

Response: We dedicate this offering.

Leader: To bring health to those who do not know its joys,

Response: We dedicate this offering.

STORY: The Hunt for the Beautiful (Alden, *Why the Chimes Rang, and Other Stories*, Bobbs-Merrill)

HYMN: "O Son of Man"
(See accompanying music)

A LITANY OF LOVE:

Leader: Let us pray.
For the joy of human love,
Brother, sister, parent, child,

Response: We thank thee, O our Father.

Leader: For our homes and the care and protection which they afford us,

Response: We thank thee, O our Father.

Leader: That our homes may be places of friendliness and service,

Response: We earnestly pray thee.

Leader: That we may do our part in sharing in the work of the home with cheerfulness and thoroughness,

Response: We earnestly pray thee.

Leader: That our hearts may be so filled with love for thee that nothing may seem too hard for us to do in obedience to thee,

Response: We earnestly pray thee.

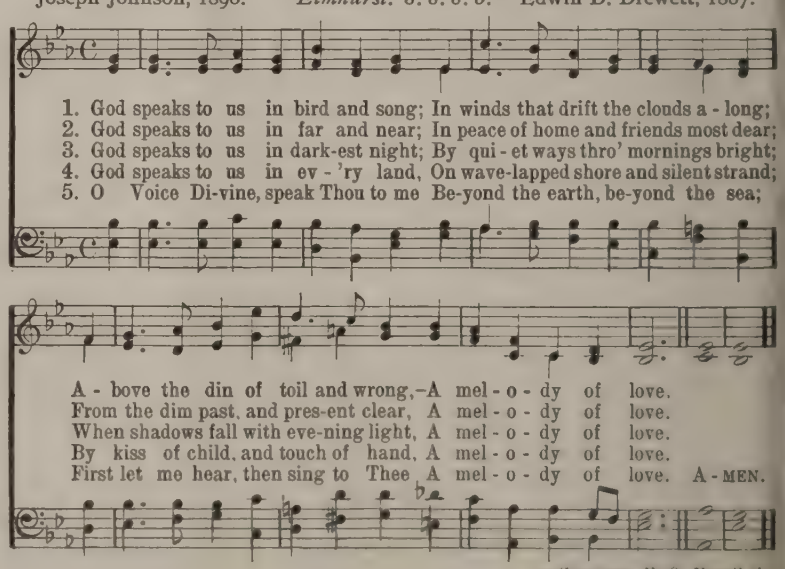
Leader: That the rules of health which we learn may be received as evidence of thy provision for our happiness and obeyed joyously

Response: We earnestly pray thee.

Leader: That we may make thy love known to others through showing kindness, thoughtfulness, and appreciation.

Response: We earnestly pray thee.

God Speaks to us in Bird and Song.

Joseph Johnson, 1890. *Elmhurst. 8. 8. 8. 6.* Edwin D. Drewett, 1887.

1. God speaks to us in bird and song; In winds that drift the clouds a - long;
2. God speaks to us in far and near; In peace of home and friends most dear;
3. God speaks to us in dark-est night; By qui - et ways thro' mornings bright;
4. God speaks to us in ev - 'ry land, On wave-lapped shore and silent strand;
5. O Voice Di-vine, speak Thou to me Be-yond the earth, be-yond the sea;
A - bove the din of toil and wrong,—A mel - o - dy of love.
From the dim past, and pres-ent clear, A mel - o - dy of love.
When shadows fall with eve-ning light, A mel - o - dy of love.
By kiss of child, and touch of hand, A mel - o - dy of love.
First let me hear, then sing to Thee A mel - o - dy of love. A - MEN.

— Courtesy, E. O. Excell Co.

*Chicago, Ill.

Leader: That in this day's duties and its pleasures we may prove worthy
Response: We earnestly pray thee.

CLOSING HYMN: "O Lord of Heaven and Earth and Sky"

The responsive reading, offering service, and litany may be used throughout the month. Additional appropriate hymns may be selected from those with which the pupils are familiar. Special materials may be added for each Sunday. The following are suggested:

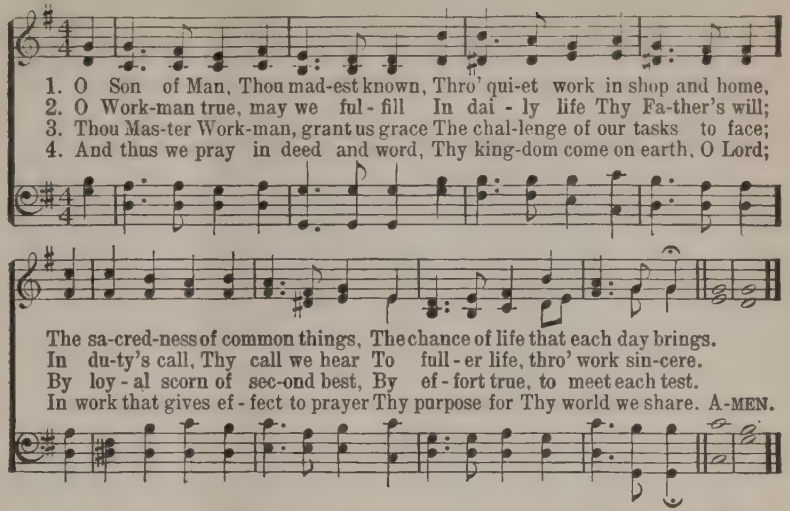
O Jesus, Lad of Nazareth, *Junior Church School Hymnal*, Westminster Press

"God Speaks to Us in Bird and Song."

Some very good material which may be used by the children and their leaders in developing the religious implications of health and health rules has been prepared by the American Child Health Association in connection with the plans for the observance of May Day as Child Health Day. Leaflets giving a complete list of available materials will be sent upon request to the headquarters, 370 Seventh Avenue, New York. For juniors a booklet, *Health Hero Stories*, has been prepared by the Metropolitan Life Insurance Company and may be ordered free from the home office, New York.

O Son of Man.

Milton S. Littlefield, 1916. *Rachel. L. M.* E. M. Wren, 1890.


1. O Son of Man, Thou mad-est known, Thro' qui-et work in shop and home,
2. O Work-man true, may we ful-fill In dai-ly life Thy Fa-ther's will;
3. Thou Mas-ter Work-man, grant us grace The chal-lenge of our tasks to face;
4. And thus we pray in deed and word, Thy king-dom come on earth, O Lord;
The sa-cred-ness of common things, The chance of life that each day brings.
In du-ty's call, Thy call we hear To full-er life, thro' work sin-cere.
By loy-al scorn of sec-ond best, By ef-fort true, to meet each test.
In work that gives ef-fect to prayer Thy purpose for Thy world we share. A-MEN.

—Courtesy, E. O. Excell Co.

MAY SUGGESTIONS FOR LEADERS OF YOUTH

By Mrs. Walter Hutton

Services of Worship

"1914 AND AFTER"

Would you end war?
Create great Peace. . . .
* * * * *
The Peace that demands all of a man,
His love, his life, his veriest self;
Plunge him into the smelting fires of a work that becomes his child.
* * * * *
Give him a hard Peace, a Peace of discipline and justice. . . .
Kindle him with vision, invite him to joy and adventure;
Set him to work, not to create *things*
But to create *man:*
Yea, himself.
* * * * *
Go search your heart, America. . . .
Turn from the machine to man,
Build, while there is yet time, a creative Peace. . . .
While there is yet time!
For if you reject great Peace,
As surely as vile living brings disease,
So surely will your selfishness bring war.

From *War and Laughter* by James Oppenheim, copyrighted, 1916, by The Century Co.

The worship services for the months of May and June will be on world peace. In the month of May, the thought has been to bring out the basic attitudes underlying world peace. For June, the practical aspect will be emphasized, such as the cost and waste of war, giving our energies to finer loyalties, and a summing up of peace developments. Since these programs had to be in early for printing, and since events occur so quickly these days, all recent developments should be included where opportunity offers. The programs should be vital and sincere and not just pretty sentiments. The subject does not warrant any other treatment.

If possible, secure a few copies of the *American Student Hymnal* published by the Century Company, New York, and *Singing Pathways* published by Powell and White, Cincinnati. They are very good for special music. Both contain much of our most challenging poetry set to music, usable for quartets, duets, and solos. They will be especially valuable on this subject.

THEME FOR MAY: *Foundations Undergirding World Peace*

First Sunday: A Mind for Peace
Second Sunday: A Home Where Peace bides
Third Sunday: A Heart that Encircles the Globe
Fourth Sunday: An Appreciation of the Past, a Challenge for the Future

May 4

THEME: *A Mind for Peace*

QUIET MUSIC: "Send Down Thy Truth, O God"

PRELUDE SOLO: "Send Down Thy Peace, O God," fourth verse

OPENING THOUGHTS:

In the announcement sent out for the First World Youth Peace Conference, held at Eerde, Holland, August 17-26, 1928, we have these words:

"Peace needs courage and the spirit of adventure quite as much as does war."

Announce the theme for the next two months, for the month of May, and the special theme for today. (Brief Pause)

A thought will hit when a shot will stray,
A thought will stand when a fort gives way,
A thought will feed when no bread is nigh,
A thought will live when a man will die.
—MCLANDBURGH

BRIEF PRAYER: Leader

HYMNS: "God Send us Men Whose Aim 'Twill Be," "Send Down Thy Truth, O God".

SCRIPTURE: "Jesus' ideals for our attitudes and actions in relation to others," Matt. 5:17, 18, 21-24, 43-45.

INTRODUCTORY REMARKS: "Indications of the Peace Mind"

"Thinking Peace" instead of "Thinking War" is becoming the slogan of this new day. One cannot turn to any phase of the world's expression today without becoming aware of the growing "Peace Mind." There are at least as many as forty or fifty outstanding organizations working for world peace. A few of these are the National Council for Prevention of War, the World Peace Foundation, the Federal Council of Churches, the World Alliance for International Friendship, the League of Nations, Non-Partisan Association, and the National Committee on the Church and World Peace.

There have been and are some remarkable organizations for women, which are doing a tremendous work for world peace, such as the Women's International League for Peace and Freedom, the Women's Peace Union, the Women's Peace Party, the Women's World Court Committee, and the Conferences for the Cause and Cure of War. It is significant that at the last Conference for the Cause and Cure of War, held in Washington, January 1930, represented by the women of five nations, the Japanese women presented a petition signed by 180,000 Japanese women, the signatures being secured in twenty days. This was taken to the Disarmament Conference in London.

There is coming to be an increasing number of groups of young people, national and international, studying peace. Groups of college students representing forty colleges met preceding the Washington Disarmament Conference in 1921, and the World Court Conference in 1925. Y. M. C. A. and Y. W. C. A. groups and church groups everywhere are working hard on the problem. In the United States, there is an organization called The Fellowship of Youth for Peace. The First World Youth Peace Congress met in Eerde, Holland, August 17-26, 1928.

(At this point, briefly summarize the subjects listed below which you do not use in your service, to show the far-reaching thinking for peace.)

SUGGESTED SUBJECTS FOR PRESENTATION (*Choose the one best suited to the interests of your age group*):

a. Youth and Peace
(Valuable material in Chapter IX *Between War and Peace* by Boeckel, and the free pamphlet "Young People and International Goodwill" from the Crusade with Christ Committee, 41 Mt. Vernon St., Boston.)

b. Education and Peace
(Chapter II, *Between War and Peace* by Boeckel.)

c. The Church and Peace
(Chapter III, *Between War and Peace* by Boeckel.) It is significant that representatives from all religious faiths of the world, Christian as well as non-Christian, such as Buddhist, Brahman, Hindu, Mohammedan, etc., are to meet in Geneva, Switzerland, in 1933, to put themselves behind the movement for a World Peace.

d. Peace Literature—Fiction, Drama, and Poetry
Some well chosen cuttings from *Under Fire* by Barbusse, *All Quiet on the Western*

•Des Moines, Iowa.

Front by Remarque, *A Farewell to Arms* by Hemingway, or the drama *The Journey's End* by Sheriff. (These all tend to make us hate war.) Compare the poetry of national patriotism with that of world peace. As many as eight or ten new volumes of world peace poetry are in our libraries. *The New Patriotism* by Clark and Gillespie, and *Poems of Justice* by Thomas Curtis Clark are very good.

e. Peace Memorials

There is a slowly growing trend from public memorials to war personages to memorials for character and service. The statues to the great Episcopalian Bishop, Phillips Brooks on Trinity Church Porch, Boston, and to the little Irish woman, Margaret Haughery, in New Orleans, are worthy of mention. (See *American Heroes and Heroines*, Paulina Carrington Bouve.

There is a new trend in World War memorial buildings. The "Temple of Peace" to be erected at Evansville, Indiana, will contain exclusively symbols of peace. This building will house the remains of the first American boy who met death in the World War, James Bethel Gresham, a native son of Evansville.

Develop the international peace memorials on the boundary lines between nations, as:

Christ of the Andes, between Argentina and Chili (See "Goodwill Among Men" in *More Story Worship Programs*, Stowell)

The Swedish Norwegian Monument of Peace (In *Goodwill Lessons*, the Church Peace Union, 70 Fifth Avenue, New York, 15c)

The Peace Portal at Blaine, Washington, celebrating one hundred years of peace between the United States and Great Britain. (Well told in *A Gateway to Goodwill*, Peace Education Committee of Friends, 304 Arch St., Philadelphia. In most libraries.)

f. The Evolution of the World Brotherhood and Peace Ideal in Music

Since the first week in May is National Music Week, this would be most apropos. Read appropriate parts of each hymn as the talk is developed.

War of 1812—"Star Spangled Banner," Key. National *patriotism* the scope.

Civil War—"I Heard the Bells on Christmas Day," Longfellow. Written on Christmas Day 1861. The hope of world peace echoed in the angels' song at the birth of Christ.

"Mine Eyes Have Seen the Glory," Howe, 1862. God's truth is marching on. Right must prevail.

1893—"America the Beautiful," Bates. National *brotherhood* the scope.

1897—"Lest We Forget," Kipling. England was making a great display of all of her war strength at the Golden Jubilee Celebration for Queen Victoria. Kipling was asked to write a poem glorifying England, but wrote this warning instead, "Lest We Forget."

1914 and after—

Hymns: Compare the number of brotherhood and peace hymns in the new hymnbooks with former ones. Ratio at least 15 to 1 for World Brotherhood and Peace. Read some significant stanzas from a few.

Anthems: A few of the outstanding peace anthems are:

"An Anthem of Peace," Markham-Fisher (Words in December 1929 *Journal*.)

"Thou God of All Nations," Lester. (Written for the World's S. S. Convention in Los Angeles, July 1928, fifty-one nations participating. Sung by a chorus of two thousand voices.)

"The World's Prayer," Cadman. (Have this sung as a climax. Read the words to the group before it is sung. Theodore Presser, Philadelphia. 10c).

PRAYER PERIOD: That we as youth may find the facts, face them, and think our way through in this great ideal of world peace.

CLOSING THOUGHT:

"As a man thinketh in his heart, so is he."

O Teacher, we would think with Thee
Great Thoughts that flame like cleansing fire,
Clear Thoughts that guide, brave Thoughts that conquer,
And unto love aspire.

—ELEANOR STOCK

(First verse, No. 156 *Singing Pathways*, Mrs. Dickie, Powell and White, Cincinnati.)

MOMENT OF SILENT MEDITATION.

May 11

THEME: *A Home Where Peace Abides*

QUIET MUSIC: "O Happy Home, Where Thou Art Loved the Dearest"

OPENING DEVOTION: "A Home Song," *Poems of Henry Van Dyke*, Charles Scribner's Sons, New York

BRIEF PRAYER

HYMNS: "For the Beauty of the Earth"
"There Is Beauty All Around"

LEADER:

I am your home.
I am a bundle of bricks, or stone, or some wood.
I can be sold or bought in the market for a few thousands in money. But I am more than these—I am
Thousands of years of human history with a long struggle of mankind for love and protection;
Sacrifice and great expectations;
Hope that endures and is patient and believes always that tomorrow will be bright;
Dreams and visions and aspirations;
Tears and struggle and disappointment that rends the soul apart;
A lull and a breathing space in the hot hard struggle of life;
Horny hands and self-discipline and laughter.
They say that I am held together by nails and cement and mortar.
But I am held together by
Forgiveness that even forgets;
Love that fails not;
Trust and confidence that laugh at mistakes;
An understanding of each other that goes deep and reaches far and lasts forever.
I am your home.

—P. R. HAYWARD

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Unveil "Home Keeping Hearts are Happiest," Taylor. (Plate size 10x13, mount size 14x20, $1.00, Edward Gross Company, 826 Broadway, New York. The person unveiling the picture should conduct the remainder of the service.)

SPEAKER:

"Home keeping Hearts are Happiest."
"Home is where the heart is."
"Be it ever so humble, there's no place like home."

Since this is Mother's Day, may we pause for just a moment and give a tribute to the mothers of the world.

Mother's Love

There is no Love like a Mother's—
'Tis the sun that shineth forth;
There is no Truth like a Mother's—
'Tis the star that points the North;
There is no Hope like a Mother's—
'Tis the April in the clod;
There is no Trust like a Mother's—
'Tis the Charity of God;:
The Love and Truth, the Hope and Trust
That make the mortal more than dust.

—JOHN JARVIS HOLDEN

From *The Book of Mother Verse*, copyright, 1924, George Sully & Co.

All of us know that the home is the unit, the basic element of our nation and the basic element of all civilization. Today we are thinking of the home as a foundation undergirding World Peace. Can we expect a nation of homes where bickering, quarreling, misunderstanding, distrust and unhappiness prevail to be a bulwark of defense for the peace of millions?

Dr. Fosdick in speaking of Ruth, the great Bible character, whose romance we know well and whose loyalty and devotion were beautiful to see, tells us that love is always two-sided. There is the side that is all joy and enchantment, which thrives under the spell of moonlight and candleglow. It quickens the heart and makes all the world seem beautiful. Ruth felt this. The other side of love is that of self-denial, fidelity, and loyalty. Ruth felt this also. The first side is *responsiveness*, the second *responsibility*.

It is on the side of responsibility where most of us need to be on our guard. It is responsibility that tests our mettle, our enduring qualities, our finest virtues. It is on the side of responsibility where our homes lose ground. But—

I am held together by
Forgiveness that even forgets.
Love that fails not.
Trust and confidence that laugh at mistakes.
An understanding of each other that goes deep and reaches far and lasts forever.

It will take homes like this to make a peace loving people, and to give out a leadership zealous for a larger peace among peoples everywhere.

What contribution are we making to the happiness and accord in our own homes? Is home a place where we are at our worst? Is it a place where we dress slovenly, act pouty, let someone else do our share, and answer in bitter and caustic terms? Can we be praised in the presence of our loved ones about our unselfishness, our even temperament, and our fine personality without a shade of embarrassment? Or is home a place where we are at our best—giving in loving sacrifice and self-denial, giving the smile, the kind answer, and the helpful word of encouragement and praise?

Scripture: I Corinthians 13:1-8a, closing with "Love never disappears." Use the Moffatt translation.

TRIO: "Faith, Hope, Love," Shelley (*For women's voices*)

BRIEF PRAYER BY LEADER:

Bring out the thought that only homes where two, three, and four can live harmoniously and happily together make a firm foundation for national and international understanding and goodwill.

ADAPTATIONS FOR INTERMEDIATES:

For tribute to mother, see *Book of Mother Verse*, Morris and Adams, or *Mother's Day in Poetry*, Carnegie Library School Association.

Solo: "Home" in *Singing Pathways*, Mrs. Dickie, to replace trio, "Faith, Hope, Love."

May 18

(*World Goodwill Sunday*)

THEME: *A Heart that Encircles the Globe*

QUIET MUSIC: "These Things Shall Be—a Loftier Race"

OPENING DEVOTION:

It is said the Bedouins cry, on the Syrian hills, a clear
Loud summons to War, and the tribes far distant hearken and hear,
So wondrous rare is the air, so crystal the atmosphere.
There call is to arms; but One, in the centuries long ago
Spake there for Peace, in tones that were marvelous, sweet and low,
And the ages they hear Him yet, and His voice do the nations know.

From *From The Book of Life*, by Richard Burton. Little, Brown & Co.

HYMN: "Father in Heaven, Who Lovest All"

SCRIPTURE:

"Jesus and Goodwill"
Matt. 22:38, 39; Matt. 5:12; John. 13:34, 35.
(Brief pause after Scripture reading, followed with—)
"And the ages they hear Him yet, and His voice do the nations know."

Today is World Goodwill Day. It is the commemoration of the first great Peace Conference, called by the Czar of Russia, and held at The Hague in Holland, May 18, 1899. The general observance of this day was proposed in 1900 by the European members of the International Council of Women and promoted by the American Peace Society. It was called "Peace Day" at that time.

At a meeting of the World's Federation of Education Associations held in San Francisco in 1923, the name was changed to World Goodwill Day. At this meeting the school teachers and educational leaders of forty-two countries urged that this day be made a significant landmark in the movement for International Friendship, and so World Goodwill Day is now being observed around the world, in a very vital and encouraging way.

Since this first Peace meeting at The Hague, which we are commemorating today, a very beautiful building, The Hague Peace Palace has been built. It is truly a "world building." The money for the building was given by Andrew Carnegie. The colored glass windows came from England, the tower clock from Switzerland, the bronze outer gates from Germany, the inner gates from Belgium, and the granite drives from Norway. In the interior, we find rich Turkish carpets, tapestries from France and Japan, magnificent vases from Russia and China, Italian marble in the hallway, standards of light on the stairs from Austria and at an impressive position by the stairway stands a replica of "The Christ of the Andes" sent from Argentine and Chili. It is in this building where the World Court is meeting and making its great contribution to world peace.

(*Brief Pause.*)

"And the Ages they hear Him yet, and His voice do the nations know."

In the midst of this great surge of thought which is enveloping the world, have we in America heard His voice? Above the roar and clatter of our mechanical achievements from under the debris of our wealth of "things," are we able to hear His voice? Have we searched for and found a sense of values? Have we cherished and expressed even a national goodwill, a goodwill which will take care of our own racial problems? Do we have an humble pride in being a world leader, as a nation, in bringing about so great an achievement as world peace?

William G. Ballantine has expressed something which is deep in the heart of us all at our best moments. (Turn to "God Save America," and make a brief study of the words before singing.)

HYMN: "God Save America"

LEADER:

Bishop G. Ashton Oldham, in a sermon given in Washington, D. C., gave us this creed called "The New American Creed of Service and Cooperation."*

UNISON:

"America First!"

Not merely in matters material, but in the things of the spirit.
Not merely in science, inventions, motors and skyscrapers, but also in ideals, principals, character.
Not merely in the calm assumption of rights, but in the glad assumption of duties.
Not flaunting in her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in splendid isolation, but in courageous cooperation.
Not in pride, arrogance and disdain of other races and peoples, but in sympathy, love and understanding.
Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into a New Jerusalem where wars shall be no more.
Some day some nation must take that path —unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America.
And so, in this spirit and with these hopes, I say with all my heart and soul, "America First!"

G. ASHTON OLDHAM
Used by permission.

SPECIAL MUSIC:

"Thou God of All Nations," Lester
(Each verse closes "And ever lead us on." See Service of May 4th. Secure from Gamble Hinge Co., Chicago, 15c).

LEADER:

The New York Times, in January, 1924, contained a challenging greeting to the Youth of America, closing with this message:

"The earth needs the charity of youth to heal it, the ardor of youth to stir it, the faith of youth to lead it on."

PRAYER PERIOD:

May we hear the voice of Him who spoke for peace. May we have a high regard for personality and have understanding and sympathy for people everywhere. May our hearts be so filled with the Christ spirit as to encircle the globe. May America lead out in things of the spirit. May we, the on-coming leaders of America, have the faith to lead on.

ADAPTATIONS FOR INTERMEDIATES:

"God of our Boyhood"—or "Live and Let Live' in *Singing Pathways*, to replace music "Thou God of All Nations."

May 25

THEME: *Appreciation of the Past, a Challenge for the Future*

QUIET MUSIC: "God of Our Fathers, Known of Old"

CALL TO WORSHIP:

I war against the folly that is war,
The futile sacrifice that naught hath stayed,
The Great Delusion men have perished for,
The lie that hath the souls of men betrayed:
For faith I war, humanity and trust:
For peace on earth,—a lasting peace, and just!

FLORENCE EARLE COATES
Used by permission.

BRIEF PRAYER: Leader

HYMNS: "God of Our Fathers, Known of Old."

NOTE.—If possible, on one side of the platform have a large U. S. flag surrounded in semi-circle by flags of a number of other nations. On the other side have a large U. S. flag and the Christian flag. If national flags are not available, use the U. S. flag on one side and the Christian flag on the other. The flags are not necessary, but will add significance and atmosphere to the service.

Service of Commemoration

(Reader takes place by flags of nations, remaining there until this part of the service is finished.)

SCRIPTURE: Matt. 20:26b, 27, 28. John 15: 12, 13.

POEM:

"To an Unknown Soldier," Angela Morgan
Read by the author over casket of the Unknown Soldier at special services held in the Rotunda of the Capital at Washington, Nov. 13, 1921. In *Poems of American Patriotism*, chosen by Brander Matthews).

SOLO:

"The Unknown Soldier," Geoffrey O'Hara
(This poem of Gordon Johnstone has been adapted by O'Hara to Schubert's "Adieu." The accompaniment is very steady and rhythmic, giving effect of marching. Very effective. Comes in high and low voice).

TRIBUTE OF SILENCE.

Group standing—period long enough to be helpful.

RESPONSE: "Lest We Forget," Quartet

BRIEF PRAYER, closing with:

Lord of our Fathers, hear our prayer
For those who paid the price;
Our stalwart youth, so brave and fair,
Who made the sacrifice. Amen.

—BEMIS

Service of Recognition

(Reader takes place by Christian flag, remaining there until the service is ended.)

READER:

"Fighting for peace is the truest way to honor those that died in a 'War to end War.'"

Hebrews 11:39, 40; 12:1. Matt. 5:9.

Throughout all the centuries, since the time of the Angel's Song "Peace on Earth, Goodwill to Men," there have been high-souled men working toward the ideal heralded at the birth of the Christ and the teachings given us by the Prince of Peace himself. We honor Dante, Erasmus, Grotius, Penn, Franklin, Tolstoi, and many others.

Since the Nobel Peace Prize has been awarded, beginning in the year 1901, several outstanding Americans have received this high honor. In 1906, Theodore Roosevelt; 1912, Elihu Root; 1920, Woodrow Wilson; 1925, Gen. Charles G. Dawes with the Englishman Sir Austen Chamberlain; in 1926, two great European statesmen, Briand of France and Stresemann of Germany, who recently passed from the stage of action, received this honor. Today we want especially to honor a few outstanding leaders, who, since 1914, have given and are giving themselves devotedly to the cause of World Peace.

ROLL OF HONOR

(*Have this read by another person, preferably a young man.*)

We honor:

Woodrow Wilson, author of the League of Nations. Jane Addams, First president of the Women's Peace Party. Salmon O. Levinson, author of the idea for the "Outlawry of War". Carrie Chapman Catt, foremost peace leader in women's organizations. Frank B. Kellogg, co-author with Briand of The Paris Peace Pact. Ramsay MacDonald and Herbert Hoover, inspirers of the Disarmament Conference in London and the world leaders for peace.

BOYS' QUARTET: "Apparitions"—No. 122 *American Student Hymnal.*

(Sing in unison, making a clear distinction in the thought of the two verses).

Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

—*Thomas Curtis Clark*

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READER:

Visions from God—through men must come the word,
Till the whole earth to action deeply stirred,
From war and dread and hatred wins release,
And hails once more as King the Prince of Peace.

PRAYER:

Ask that the group pray together the prayer of the Prince of Peace, making "Thy Kingdom Come" the real prayer of each heart.

MOMENT OF SILENCE.

ADAPTATIONS:

Because of the age range and variation in musical talent, these suggestions are given.

In Service of Commemoration

Poetry: "Memorial Day," Annette Wynne in *Memorial Day in Poetry*, Carnegie Library Association.
"The Battlefield," Emily Dickinson, same as above.
"Songs for Memorial Day," Scollard (1st and last verses), same as above.
"To an Unknown Soldier," Arkwright, words to hymn No. 123 *American Student Hymnal.*
"March of the Dead," Robert Service.
Music: "Heroes Hymn," No. 121 *American Student Hymnal.*
"In Flanders Field," No. 120 in above (*written as solo*)
"Christ in Flanders," Word-Stephens (*solo*)

In Service of Recognition

Music: "Pass on the Torch," No. 93 *Singing Pathways.*
"America, the Shouts of War Shall Cease."
"Rise Up, O Men of God."

*The material "America First" may be printed in an artistic poster form 28 x 44 for use, legible at a distance of 30 or 40 feet, and to the National Council for Prevention of War, Washington, D. C. Secure this and have it up through the service.

From A Commuter's Notebook

By Roy A. Burkhart

Goodwill Sunday, May 18

The suggestions for this month's worship program are peculiarly adapted to the observance of Goodwill Sunday. In addition, some definite plans should be made whereby the youth of the church may think creatively about the work of building a Christian world.

Here are some materials for use in discussion groups or for programs where young people may give utterance to the issues and solutions involved in building a Christian World.

PEACE IDEALS*

No religion has a monopoly on the ideals of cooperation or brotherhood, and none can throw stones at its neighbor for its failures to embody the principles of peace in its practice. Almost all of them have an ideal of peace.

1. Lao-tze, the founder of Taoism, wrote in the Toa Teh King: "To those who are good to me, I am good; to those who are not good to me, I am also good; and thus all get to be good." This ancient seer of China, who lived more than five centuries before Jesus, believed that "returning good for evil" was a stronger force for righteousness than any form of retaliation.

2. Confucius, who was a contemporary of Laotze, is credited with the saying that "within the four seas all men are brothers," and also with a negative statement of the golden rule.

3. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." This is an ideal which Judaism and Christianity hold in common. "All they that take the sword shall perish by the sword!" said Jesus.

4. Gautama, usually known as Buddha, taught the law of love. His present day followers—the Federation of Buddhists, representing approximately 70,000 temples and 50,000,000 members—at a conference in Tokyo drew up a declaration of ideals which includes these statements: "The everlasting peace of men and the welfare of all nations is our fundamental goal. . . . We desire that all nations will devote themselves to the establishment of a peace system based on the principles of humanity and justice."

PRACTICE FORSAKES PRECEPT

It will be urged that, whatever the ideals of peace held by the world's great religions, they

*From *Conflict or Cooperation* by Joseph Matthews.

have been often ignored in practice. One looks in vain to find serious religious opposition, from within, to any war that was ever fought by any Christian country on earth. History may record that justice was on the other side, but the unrighteous cause had the substantial support of the religiously minded people, no matter what name their religion bore. This has been no less true in our so-called enlightened age than in the past; some would believe that in the Age of Nationalism, in which we have been living for almost a century, it has been more true. Individuals have raised feeble protests against the wars in which their governments were engaged, but the masses of Christians, as of other religions, have always rallied to the support of their warring government.

No wonder many have reached the conclusion that religion is not a vital, practical force in the life of man. There are many evidences indeed that Nationalism, as a religion, has supplanted Christianity, wherever relations with other nations are involved.

In view of the present situation it is not surprising to find a group of colored students in South Carolina making the following statement:[1]

"There is a strong tendency to ignore religion as a vital practical force in social evolution or progress. The resources of religion are not co-ordinated with human resources such as economic prosperity, scientific knowledge, political and social organization, etc. There is a failure to realize the radical challenge involved in a serious attempt to follow closely the leadership of Jesus or to practice the true principles of Christianity as reported by the writers of the New Testament.

"The colored college students seem to be convinced that the religion of their white contemporaries is not the religion of Jesus Christ. This seems to be due to their observation that the conduct of the white people does not 'square with' the teachings of Jesus, especially in reference to the brotherhood of man."

In Defense of Religion

If all that could be said for religion were stated in effect in the preceding section, then religion would be a thing of dismal failure indeed.

Present-day religion is heir to some problems which the religion of former days lacked the creative energy to solve. With the coming of industrialism, nationalism, and imperialism, religion was confronted with some very new situations. Before it was aware of the fact, breaking of political and economic thought had proceeded far, breaking up the older unity of things. Man became "an economic animal" instead of a spiritual being. This was a reaction from an equally erroneous position which held that scorn of the gross material world was an ornament to the soul.

But if the problems of this changed world are being attacked anywhere with persistence today, surely they are being met by men for whom religion has most vital significance. Even the statement adopted by the Negro students of South Carolina, quoted above, was made in a conference held under distinctly religious auspices. In like manner, when one thinks of Indianapolis, Louisville, Evanston, Memphis, and Minneapolis, where thousands of youths have grappled with the conflicts of industry, race, and war, he is reminded that all these great conferences have been fostered by organized religion.

All over the world it is the religious spirit that is ushering men into the presence of our "perennial crisis."

Missions and Peace

Consider the ways in which the missionary enterprise has advanced the cause of international cooperation.

1. Through contacts between high types of Christian personality and non-Christian peoples. Think of the influence of such men as Bishop Bashford in China, Paul Harrison in Arabia, and Stanley Jones in India.

2. Through fostering mutual acquaintance between peoples. For long the missionary enterprise was the primary source of information concerning Oriental and African peoples for missions of Americans. What other sources are increasingly performing this function? Which contribute to better understanding and which do not?

3. Through opposition of missionaries to exploitation of backward peoples today. Consider the attitude of the missionaries to recent happenings in China. Note the sharp contrast between their attitude and that of the American Chamber of Commerce in Shanghai! Which makes for peace?

4. Through the ideal of cooperation (brotherhood) inherent in the Christian message.

But we must also consider the temptations to which the representatives of the missionary enterprise have been subjected, and in many cases have succumbed:

1. Intolerance (which seems to be steadily declining). How and why?

2. Through dark and unfair presentations of conditions in non-Christian lands. What motives work here?

3. Through emphasis upon dogmas instead of sharing life.

4. Through divisions often characterized by the absence of fellowship. Consider the statement of Bishop Brent in the opening sermon at the Lausanne Conference this summer: "The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to the national peace and prosperity."

Suggestions for Study

1. What ideals of Christianity bear directly upon the major conflicts of today? Concerning personality? Brotherhood? Truth? Life? God?

2. Someone has asked "how long young people should be subjected to the moral strain of dual ethics?" As for example: (a) in the different codes used toward members of their own race and toward members of another race? (b) in the different codes of friendship, which says "give," and of business, which says "take."

3. To what extent is the spirit and desire for cooperation today born of religious idealism?

4. Are religious conviction and tolerance mutually exclusive?

5. Why do men want religion to maintain a comfortable ambiguity toward commerce, finance, ownership, race, and politics?

6. What do you consider the proper attitude of a Christian toward war? (a) in time of peace? (b) in time of war?

7. What evidences can you find of a tendency to make Nationalism the supreme religion in the United States today?

8. Should missionaries have "gunboat protection?"

9. What evidences do you have that religious conventions and conferences take their "ringing resolutions" seriously?

10. List the following in their proper order as peace agencies: commerce, science, religion, preparedness, education.

11. Study William Penn's experiment of an unarmed state. Were the Puritans with their guns and Bibles safer?

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[1] Y. M. C. A. Conference of South Carolina Negro Students.

MAY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Wilfred E. Powell**

On this page, last month, there was a brief discussion of the theory of worship which underlies these suggestions. The view is perhaps summarized in the statement that worship is a "personal approach to God." The heart of the service of worship is therefore the prayer, the prayer hymn, and the offering or the dedication service. (See below) What comes before this part of the service is important but it is, in one sense at least, preparatory; what follows is also important but it should point out to the world of active service and will, at times, be a kind of anticipation of the fruitage of our worship. If the hymns are selected with care they will show recognition of these differences. The prayer hymn should be one that is directly addressed to God or to Christ. The other hymns may often be addressed to the worshipers as, for example, "Stand Up, Stand Up for Jesus," or "Fling Out the Banner," or they may be declarations of faith that are not expressly addressed to any one, such as, "This Is My Father's World," or "The Church's One Foundation." For the sake of those who may be using these suggestions for the first time, the suggested order of service is here given.

Order of Service

Prelude
Opening Sentence or Call to Worship
Hymn
Scripture Reading, Story, Picture Appreciation, Devotional Poem, Special Music, Tableau, etc. *Select one or two of these items)*
Prayer
Prayer Hymn or Hymnic Response
Offering Service or Dedication Service
Hymn or Recessional to Classes

Themes and General Suggestions

The themes for April centered in the idea of *Life* because the dominant note for the month was given by the Easter message. This month it is suggested that *Love* be the prevailing theme since Mother's Day almost inevitably turns our thought toward this quality of the higher life which Drummond called, "the greatest thing in the world." The themes for the four Sundays may well be:

First Sunday: *The Love of Christ*
Second Sunday: *The Love of Mother*
Third Sunday: *The Love of Neighbor*
Fourth Sunday: *The Love of Country*

The last theme could be used for a Memorial Day celebration if that were desired, or it could be treated in a more general fashion.

The leader of worship should read over the suggestions for all four Sundays well in advance so that there is ample time to arrange for the participation of different individuals and groups in the programs. It may sometimes be desirable to use a hymn that is not included in the hymnal that is used by the school. If plans are laid far enough ahead, the hymn may be found in another book and copies of the words mimeographed for distribution. At least for some special days, such as Mother's Day, it should be quite feasible to do something of this sort.

May 4

Theme: *The Love of Christ*

This theme may be thought of as referring to Christ's love for man or to man's love for Christ. Both ideas should be used in the service. The first love is the inspiration of the second.

Some of the suitable *Scripture* passages are:

Who shall separate us from the Love of Christ? (Romans 8:35, 37-9. This may well be used for the opening sentences today.)
The Love of Christ as Paul knew it (I Cor. 13).
The Love of Christ for the Child (Mark 10:13-16), for the Youth (Mark 10:21), for the Adult (John 11:36), for All (John 15:13).
Love and Obedience (John 14:21-23).
The Response to Love (John 21:15-17)

If I Cor. 13 is used, it would improve the service if it could be given from memory. Where this is not feasible perhaps it could be read from one of the translations in modern speech, such as Goodspeed or Moffatt. Some of the other passages listed may be preferred

*Professor of Religious Education, Phillips University, Enid, Oklahoma.

t would be a good plan to have a representa-ive of each of the three divisions (children, oung people, and adult) read some verses ndicating the love of Christ for the child, he youth, and the adult respectively.

For the *first hymn* either "Love Divine All ove Excelling" or "The King of Love My Shepherd Is" would be suitable. For the ake of the younger children the hymn, Jesus Loves Me" should perhaps be used in he service today. There is no more appro-riate *prayer hymn* for this service than, More Love to Thee O Christ." The *last ymn* may well be one pledging loyalty and ove to Christ and his cause. The hymn, Follow Me, the Master Said," with its re-rain: "We will follow Jesus," would be quite tting.

Either in the *offering service* or in the *ded-cation service* John 21:15-17 could be used o advantage. If the passage is used in the atter way, it may well be followed by the eading or singing of a verse or two from uch a hymn as, "O Master When Thou Call-st" or "O Jesus I Have Promised."

The *prayer* today should be an expression f thankfulness that the love of Christ ex-ends to young and old and to all men; of enitence for our lack of love and failure to e ruled by the spirit of Christ; and of esire that the love of all may be made more erfect through devotion to the service of hrist and of his brethren.

"For love He wrought,
Who sowed with springing bloom our mortal graves.
nly with hatred and its ills He fought,
laiming for seraphs those who toiled as slaves.
or love He wrought. Be faith or clear or dim,
e waits in love for all who follow Him."

"Love Him and keep Him for thy friend,
ho, when all go away, will not forsake thee
or suffer thee to perish in the end. . . . A
ise lover regardeth not so much the gift of
e lover as the love of the giver. . . . Do
ey not show themselves to be rather lovers
themselves than of Christ, who are always
inking of their own profit and advantage?"
THOMAS À KEMPIS in *The Imitation of Christ.*

May 11

THEME: *The Love of Mother*

This is Mother's Day and it is altogether tting that the day be observed in the church chool. Some special features should be lanned well in advance and all should be one in a dignified and reverent manner. erhaps a large copy of Whistler's picture, My Mother," can be secured for the occa-ion. If so, it could be placed in some cen-al position and perhaps could be unveiled uring the singing of an appropriate solo. f the platform is suitably arranged it may e possible to have a tableau illustrating the eme. It would be easy to portray a mother eading to her children or to produce, in ibleau, the likeness of Whistler's picture.

For the *Scripture* material I Corinthians 3 would be appropriate today if it was not sed on May 4th. It might even be a ood thing to use it again. This time it ould be given the title, "A Picture of a lother's Love." Selected passages which ive glimpses of Jesus' relation to his mother ould make a suitable reading. Among ese would be included: Luke 2:7, 15-6,)-2, 51-2; John 19:25-27.

It will not be difficult to find *stories* that n, if desired, be used with today's theme. ome of the Bible stories of mother love, for xample, the boy Samuel, or the baby Moses, ould be of interest to the younger children nd the needs of this group should, as far as ssible, be considered in planning the serv-e for the school with combined depart-ents. The solicitude of Jesus for his other, even as he hung on the cross, is a uching story of love *for* mother. One of e best of the briefer type of stories written recent years is, "What Bradley Owed," and, if it has not been used too often, it would be hard to find a more appropriate story for Mother's Day. It is found in many collections of stories.

Among the appropriate *hymns* for this theme are: "For the Beauty of the Earth," "O Happy Home Where Thou Art Loved the Dearest," "There is Beauty All Around When There's Love at Home," and "Faith of Our Mothers." For the *prayer hymn*, "Father Lead Me Day by Day" would be suitable, or perhaps a hymn more directly related to the theme can be made available. A part of Bryant's poem, the words of which are here given, can be sung to the well-known tune, "Canonbury."

Lord, who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise,
Within her breast, as day by day,
The dawning soul from these young eyes,
Looks with a clearer, steadier ray.

All Gracious, grant to those who bear
A mother's charge the strength and light
To lead the steps that own their care
In ways of truth and love and right.

"Motherhood"

Dear Lord we turn to thee
Upon this hallowed day,
And thank thee that our Mothers' God
Has led us all the way.

We hold their memory blest,
Their lives of love so rare,
Their patience which endured the test
Of childhood's constant care.

We thank thee for their prayers,
Ne'er failing night nor day;
Their faith in God throughout the years
When oft we went astray.

Oh help us to express
The love they freely spent,
May children's children live to bless
Their lives from heaven sent.

May Motherhood retain
The sacredness of home,
That heavenly love may e'er remain
Until thou sayest "Come."
—JOHN TIMOTHY STONE.*

For the *leader's prayer:*

Our Loving Father we thank thee on this hallowed day for the blessing of our homes. For our mothers who suffered and denied themselves for us so constantly through our childhood! Who bore with us when petulant and wayward; who believed in us when others failed, and who have been to us idols of thyself. May we give to them joy and blessing on this day commemorative of their love. Keep our hearts pure, our lives clean, that we may never dishonor thee, nor cause them to be ashamed nor sad. We hold sacred their blessed memory today and thank thee for their ever abiding influence.

Grant to them, we pray thee, thy peace and comfort, and through life may their ways be ways of pleasantness and peace, we ask in Jesus' name. Amen.
—JOHN TIMOTHY STONE*

May 18

THEME: *The Love of Neighbor*

The classic presentation of this theme for all time is, of course, the story of the Good Samaritan. Its effectiveness may be spoiled because of our very familiarity with it, yet it can scarcely be superceded. Sometimes the reading from one of the modern speech translations of the New Testament helps to restore freshness to a familiar passage, provided this is not done too often. Perhaps it would be possible to arrange for today a silent dramatization of a part of the story (verses 31-34a) to be given while the passage is being read.

Another very appropriate section of *Scripture* for this theme is: God's Love and Man's. (I John 4:7-11; 3:15-18).

Stories will be readily found if it is desired to use them. "Where Love is God is," "The Boy Who Gave a Cup of Cold Water," and The "Hero of Labrador" are typical of the kind of story that would fit the theme. These are all found in *The Rules of the Game* by Lamberton (Abingdon Press).

For the *first hymn*, "Love Thyself Last," or "Where Cross the Crowded Ways of Life" would be appropriate, and for the *last* we suggest, "O Brother Man, Fold to thy Heart thy Brother" or "Rise Up, O Men of God." Suitable *prayer hymns* would be: "Teach Us O Lord True Brotherhood" or "O Jesus Master When Today." The first verse of the latter hymn reads:

O Jesus, Master, when today
I meet along the crowded way
My burdened brothers—mine and thine—
May then thro' me thy Spirit shine.

Let the *prayer* today be a petition that true love and neighborliness may come to prevail in our homes, schools, churches, communities, and among the nations of the world and that each of us may see more clearly the responsibilities that love places upon us in the duties and contacts of every day.

God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire or flood,
Rise to the meaning of true brotherhood.
—WILCOX

May 25

THEME: *The Love of Country*

The dominant note for this service should be appreciation of our national heritage and devotion to those ideals upon the maintenance of which the real strength of the nation depends.

Some suitable passages of *Scripture* are:

Psalm 24
Psalm 119:33-48
Psalm 33:12
Proverbs 14:34
Isa. 2:2-4

It would be fitting today to make use of some of the words of our statesmen concerning the spiritual foundations of the nation's life.

"Our civilization cannot survive materially unless it be redeemed spiritually."
—WOODROW WILSON

"People educated in intellect and not educated in morals and religion will become a menace to our nation."
—THEODORE ROOSEVELT

"I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?"
—BENJAMIN FRANKLIN

Among the more appropriate *hymns* may be listed: "O God Our Help In Ages Past," "O Beautiful for Spacious Skies," and "God Bless Our Native Land." After the *leader's prayer*, Kipling's hymn, "Father in Heaven, Who Lovest All" would be especially fitting and at the close of the service some such forward-looking hymn as "These Things Shall Be," or "Not Alone For Mighty Empire" should be selected.

Let the *prayer* today be a simple expression of thanks for our country and of love for it and a pledge that we will strive to live in relation to our neighbors, both near and far, worthily of our heritage.

*From the new hymn book, *Praise Him*, published by Samuel W. Beazley and Sons, Chicago. Used by permission.

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What's Happening in Religious Education

REV. JOHN HOYLE, formerly professor of religious education at Drew University and an experienced director of religious education began service March 1 as a secretary of the Toronto Religious Education Council. Mr. Hoyle will continue to act, until July 1, as business manager for the local Toronto Committee in charge of arrangements for the International Convention in June. Thereafter he will have charge of adolescent and adult work in the Toronto Council. Mr. Hoyle was born in Spain of missionary parents, was educated in England, and is widely experienced in religious educational leadership in Canada and the United States. Miss Mary Eadie has been secretary of the Council since its formation. She continues in charge of children's work and leadership training. The Toronto Council, already an aggressive organization, is assured of a serviceable future with its strong leadership.

SOMETHING new in the history of the Eastern Orthodox Churches is to take place at Easter, when representatives of the various churches making up that great division of Christendom are to meet at the monastery on Mount Athos, Greece. American Protestants tend to think of the Orthodox body as a single unit, almost as centralized as Roman Catholicism, but as a matter of fact it is made up of no fewer than twenty-two autonomous churches, all in fellowship with the Ecumenical Patriarch at Constantinople, yet all self-governing and bound together only by spiritual ties. Among the chief sees of the various national groupings of Orthodoxy are Greece, Russia, Roumania, Albania, Jugo-Slavia, Jerusalem, Alexandria, Antioch, Cyprus, and Sinai. According to the Census of 1926 there are over 250,000 adherents of the Orthodox faith in the United States.

The purpose of the forthcoming conference on Mount Athos is "to examine the condition of the Orthodox world and to prepare in all ways possible for the assembling of a general council at some future and speedy date." In general, the gathering is regarded as indicative of a growing desire for closer cooperation and fellowship among the Orthodox groups.

DR. MARY E. WOOLLEY, president of Mount Holyoke College, will act as international chairman of the sessions of the Second Pan-Pacific Women's Conference, which will be held in Honolulu in August under the auspices of the Pan-Pacific Union. The conference will convene on August 9 and will continue over a period of two weeks, the delegates residing, as in 1928, at Castle Hall on the Punahou Campus.

THE Social Science Research Council, New York City has received a grant of $50,000 from the Julius Rosenwald Fund, to provide fellowships in the South in social science.

DR. SAMUEL M. ZWEMER, internationally known as a modern apostle to the Moslem world, arrived in Princeton in January to begin his work as Professor of Missions and the History of Religion in Princeton Theological Seminary. Dr. Zwemer is the author of a score of books on the modern Mohammedan world, and has traveled throughout Asia gathering material for his studies of the mission problem in these countries.

ST. LUKE'S Lutheran Church of York, Pennsylvania, is sponsoring a course for parents of the community on "Home Essentials and Problems." The class meets weekly, and the various phases of the subject will be taken up under the leadership of specialists in each field, the treatment of health will be supervised by a doctor and a public school nurse; home economics are studied under food experts; and Dr. Earl S. Rudisill, the pastor and director of St. Luke's, will lecture on problems of child behavior, and the development of attitudes, habits, and the like. Conferences on personal problems are encouraged by the director of the course; and it is believed that such a study group will meet a very real need of the community.

DR. RALPH W. OWENS, the director of religious education of the Chicago presbytery, died on February 24, in Chicago, after an illness of six months. Before going to Chicago six years ago, he was Field Representative of the Board of Christian Education of the Presbyterian Church, U. S. A.; and during the war he was engaged in Y. M. C. A. work. Dr. Owens was a graduate of Marysville College, and Lane Theological Seminary in Cincinnati.

THE Missouri Council of Religious Education is planning a Sunday school recruiting campaign to take place in the fall of 1930. This emphasis on increase in membership grew out of a recognition of the fact that the Sunday schools are reaching a much smaller constituency than they are capable of reaching in every community. In many areas growth in Sunday school membership has not kept pace with the general increase in population.

An active committee has been working under the direction of the Missouri Council in making plans for this campaign. The support of denominational groups has been pledged to this undertaking and publicity material is being supplied to local churches and communities through the Council of Religious Education. The plans provide for a direct and personal invitation to go to every home which is not now lined up with some Sunday school.

MISS ANNIE W. GOODRICH, dean of the Yale School of Nursing, has been invited by the Rockefeller Foundation to make a study of nursing conditions in the Orient in company with Miss Mary Beard, the assistant director of medical sciences for the Foundation. Dean Goodrich, who has three months' leave of absence, and Miss Beard sailed on January 11. Their primary visit will be made at the Peking Union Medical College, and at St. Luke's International Hospital at Tokyo. Chief among the problems in which Dean Goodrich and Miss Beard will be interested is the public health movement in the Orient, especially in its relations to graduate and undergraduate instruction for nurses.

PROFESSOR H. AUGUSTINE SMITH, Director of Fine Arts at the School of Religious Education of Boston University, has arranged twelve hymn and song programs, one for each month of the year, for the Pentecostal Centennial Celebration of the 1900th anniversary of the founding of the Christian Church.

ANNOUNCEMENT has been made of the appointment of Rev. Herbert F. Loomis as General Secretary of the Washington State Council of Religious Education. Mr. Loomis comes to the Council with a rich, practical background, the result of his activities as both pastor and general religious educator, having wide experience in vacation school work, conducting and supervising schools continually since 1915 throughout Missouri, Ohio, Illinois, and Wisconsin.

He has held pastorates in Toledo, Kent, and Cincinnati, Ohio; and particularly commendable is his work in Toledo where he built a new church, graded the church school, and assumed charge of the vacation church school work of that city, in cooperation with the Sunday School Association of Toledo.

UNDER the title, *Progress in Church Music* the Department of Church and Choral Music of Northwestern University has recently published a pamphlet giving a comprehensive picture of music conditions in America and their effect on the music of the church. This survey was given by one of the special lecturers, President Earl E. Harper, Evansville College, Evansville, Indiana, who was formerly chairman of the Methodist Episcopal Music Commission, and is now active in the revision of the *Methodist Hymnal*. He attributes the growing demand for finer church music to the higher general musical standards found in the United States, and contributory to this he lists as one of the most effective agencies the teaching of music in the public school.

THE BOARD of Education of Philadelphia has emphatically vetoed the proposal that high school students be released one hour a week to attend religious instruction classes, and has thus brought to an end a campaign conducted by ministers in the city with this end in view. The plan was rejected on the grounds that "it ignores and directly contravenes the principle of separation of church and state and that it would have a tendency to divide pupils into sectarian groups." In conclusion the veto stated that "the home, the school, the church, and the state has each its individual responsibility which cannot be shifted to any of the other agencies without serious injury to the community."

THERE were ten vacation Bible schools held in Argentina during the summer vacation, which is the Christmas holiday season in the republics of the River Platte. Two of these were Methodist, two Disciples, two Baptist, and four were held by the Mennonite Mission. Approximately 600 children were enrolled, and in all cases the enrolment represented actual attendance, as children had to be turned away for lack of space or teaching staff. As a result of the work in these vacation schools many new pupils came into the Sunday schools.

PROBABLY the largest gathering in the history of Japanese missions was held in Tokyo, late in the fall, at a meeting celebrating the coming of Christianity to Japan. Four thousand persons listened to the messages of congratulations from some of the outstanding Japanese leaders of Tokyo, and received greetings from representatives of the three countries most responsible for the introduction of Christian missions into their land—England, the United States, and Canada.

ON a recent Sunday afternoon the Chicago Training School had a most interesting and helpful Art Exhibit under the leadership of Miss Nancy Longenecker, director of the Department of Fine Arts in Religion.

An unusually fine and valuable collection of prints loaned by the Medici Society, Abbott's Art Shop, and the Art Institute made up the exhibit. The prints were on display in the spacious library of the school and in some of the classrooms, each group in charge of the students in the Dramatic Department who served as guides.

The exhibits were arranged in three groupings. In the first room were the biblical pictures of Harold Copping and the easily interpreted scenes of the old masters; in the second room the entire display was of pictures for children and of children—Margaret Tarrant's work predominating; in the third room were prints and copies of the great masterpieces arranged according to subject matter.

Following the general display, a lecture on the "Life of Christ" as pictured in art with the use of many unusual slides loaned for the occasion by the Slide Department of the Chicago Public Library was given in the chapel by Miss Longenecker.

Students who go out from the school as directors of religious education find ample use for similar programs in connection with their work in the various departments of the activities of the church.

THE OLDEST of American newspapers are mere babes in arms compared with the *Peking Gazette*, which was published for more than 500 years," announces the weekly news bulletin of the National Geographic Society. Modern Chinese journalism had its beginning but a few years ago, however, when a former Chinese Minister to the United States suggested that translations be made into Chinese from the foreign newspapers circulated at that time in Hongkong. And now periodicals of all types—daily papers, reviews, humorous and illustrated papers, and scholarly magazines—have sprung up which cover every phase of the life of that country. According to Paul Hutchinson, missionaries are responsible for at least part of the new journalistic day in China; and at present, most of the important papers and journals are published in English, although others are written in French, Russian, Japanese, Italian, and Portuguese.

CHILD marriage in India has been abolished by recent action of the Legislative Assembly of India. A fine of a thousand rupees is to be imposed on any one convicted of solemnizing the marriage of a girl under fourteen or a boy under eighteen. There are approximately 8,500,000 wives and 000,000 husbands under fifteen now living in India.

THE Home Missions Council and Council of Women for Home Missions have recently appointed Rev. Floyd O. Burnett as Religious Work Director at Sherman Institute, the government Indian school located Riverside, California. Mr. Burnett and his assistant, Miss Veva Wight, have as their work the religious guidance of 750 Protestant Indian boys and girls.

THE AMERICAN public gave $2,450,720,000 in benevolences last year. This huge sum was apportioned as follows: religion, $996,300,000; education, $467,500,000; personal charity, $279,760,000; organized charity, $278,710,000; health, $221,510,000; foreign relief, $132,000,000; fine arts, $40,000,000; play and recreation, $20,900,000; miscellaneous, $14,040,000.

DR. BENJAMIN S. WINCHESTER, president of the Hymn Society, of New York, announces a prize of $100 for the best hymn on peace submitted. The society has already awarded prizes for an aviator's hymn and missionary hymn. Manuscripts of peace hymns must bear a nom de plume, and the name of the writer must appear within a separate envelope with the same nom de plume on the outside. They should be addressed to Miss Caroline B. Parker, 353 4th Avenue, New York, before May 1.

AMONG the visiting professors who will give courses at Teachers College, Columbia University, during the coming year is Dr. Samuel Angus, professor of New Testament and historic theology at St. Andrew's College, University of Sydney, New South Wales, Australia.

THE TENTH Annual Ohio State Educational Conference will be held at Columbus, April 3, 4, and 5, the keynote of which will be, "Reaching the Individual." One of the groups in the conference will discuss problems of religious education as these relate to a complete educational program.

MR. RUFUS BOWMAN has become the general secretary of the Board of Religious Education, Church of the Brethren. He graduated from Yale Divinity School in 1926 and has been pastor at First Church of the Brethren, Roanoke, Virginia.

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History of Religious Education.
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Children's Literature.
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Rural Religious Education.

SECOND PERIOD July 28-August 16

Present Tendencies in Religious Education.
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An American Sits in Parliament

(*Continued from page 24*)

Finance Bill which provided for the raising and distribution of the thirteen thousand dollar budget. Another important bill of this Parliament gave the support of the Parliament to the International Council Convention which will be held in Toronto in June. This annual re-vamping of the program insures vital and expressive activities.

Often these boys would continue their work through their recreational periods, but they did have a balanced program during the Parliament. It must be remembered, however, that this is not a convention, such as we have primarily for inspiration and education. There were periods for devotional and recreational expression, but the cultural periods offered something unique and of inestimable value. This interest in cultural subjects was very marked to the visitor from the States. It is carried on throughout their whole program. A professor of violin in one of their renowned conservatories devotes his summers to conducting music appreciation periods in their camps. He was at the Parliament, participating in their worship services and conducting a musicale on Sunday evening. The Parliament also brought in one of the leading artists of Toronto, who explained the real significance of the Canadian "School of Seven" and its work as represented in the Hart House Galleries. Even *The Boys' Own Book*, the recently published interpretation of the Tuxis Movement, carries its poetry section—presenting some gems of verse. Such a widespread and genuine interest on the part of youth in such fields would be rather difficult to find elsewhere.

The strict parliamentary procedure is followed just enough to provide an excellent training for the "Honorable Members" and yet, not enough to command an undue amount of attention. To hear a thirteen year old Trail Ranger Representative (who had to stand on his chair to be seen) debate on some of the issues was a treat. Lawmaking becomes a reality to these fellows, responsibility becomes a privilege, and service becomes a joy.

Now, no one would presume to say that this system is perfect. However, the success of these Parliaments in every one of the provinces of Canada for periods of upwards of ten years, have proved that this democratic procedure is no longer an experiment. Furthermore, the whole program is working for 27,921 boys in the Dominion of Canada, therefore it should be recognized and studied among the other programs for promoting religious education among youth. Any visitor cannot but be impressed with the comprehensive, yet well proportioned program: the harmony and purposiveness of the spirit; and the deep-seated significance of the Tuxis Movement for the youth of Canada.

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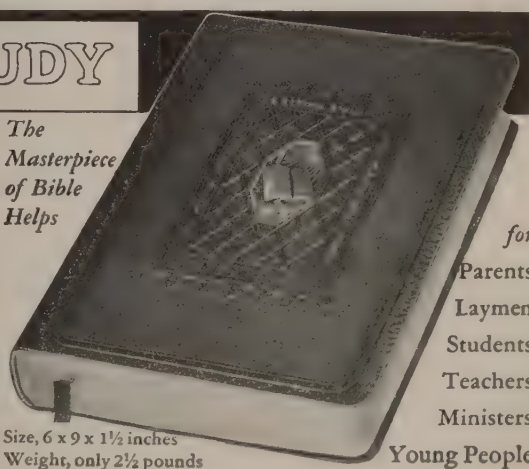

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Exploring Religion with Eight-Year-Olds. By Helen Firman Sweet and Sophia Lyon Fahs. New York, Henry Holt and Company, 1930. 283 p. Price $2.50.

A great deal has been written in recent years *about* the pupil-centered school, experience-centered curricula, and the like. This unique volume departs from the traditional discussion of such subjects and gives, instead, a real account of what actually happens in a group, the teacher of which applies these principles: The reader is allowed to follow a group of eight-year-old children, their teacher, and supervisor through thirty-two sessions of living together and learning. It is a fascinating narrative and one which can but stimulate the forward looking teacher. It is not to be expected that the theology and the philosophy which emerge will be acceptable to all teachers and leaders of children. In fact, it is inevitable that in these matters there will be a wide difference of opinion; but to those teachers who are dissatisfied with their present formal methods and who long to observe a well trained teacher lead, rather than drive, children this account of actual experiences, vividly told, should be a great boon.

Both Mrs. Sweet, the teacher of the class, and Mrs. Fahs, the director of the school, have dared to put into practice their fundamental theory of education—trust the child. After the reader sees actual children develop from Session I to Session XXXII, and notes the changes in their habits, attitudes, and ideas, he is made willing to agree that more faith in children than is customarily shown will bear much fruit.

Following the actual narrative are five brief chapters of summary and interpretation, and an appendix giving a complete bibliography.
—M. A. J.

Camping and Character. By Hedley S. Dimock and Charles E. Hendry. New York, Association Press, 1929. 364p. Price $3.50.

Beginning next June nearly one million boys and girls in North America will leave their homes to spend anywhere from one or two weeks to two and a half months in some sort of a summer camp. This fact reveals that camp is an educational enterprise of no mean proportions.

Dr. Dimock and Mr. Hendry spent several summers as advisers and program leaders in Camp Ahmek founded and conducted by Taylor Statten in Algonquin Park, Ontario. They had unusual opportunity for studying and for devising and for improving, the character education methods used. Their university studies gave them a background of sound and progressive educational principles. Out of this background and in the light of this experience they wrote this book. It is thus a suggestive combination of good educational theory and actual practice.

The authors discuss the objectives of the summer camp and the possibility of making the total camp program take its place as the curriculum itself. Then the total camp procedure at Camp Ahmek comes in for detailed and critical review. The forms that are used are given in detail and the procedure for dealing with problems of behavior, of character growth and of response to camp ideals is dealt with. Problem cases are given in detail to illustrate the methods used; the results attained, both as shown in the camp itself and the home environment are set forth. The final chapter deals with trends and problems in the summer camp movement and does not evade the central problem of all as to whether the camp may be a substitute for and an escape from the normal demands of life; suggestions are given as to ways by which this danger may be avoided in making the camp program an integral part of something larger than itself lasting throughout the year.

Directors of summer camps and summer youth conferences of all sorts would do well to study this book with care before dotting the last *i* of their summer program for this year.
P. R. H.

The Psychology of Religious Adjustment. By Edmund S. Conklin. New York, The Macmillan Company, 1929. 340 p.

The author presents a psychology of the religious life in non-technical terms. Being a professor in the field of general psychology he tells us that "this book is the culmination of many years of leisure-hour reading and thought." Like most books it is a mixture of things good, bad, and indifferent. Use is made of a number of authoritative sources in the psychology of religion, but on the whole the author does not reveal a comprehensive grasp of the field of study. The point of view is predominantly intellectualistic. Such quotations as the following are typical: "So in the eyes of the psychologist religion is that vast department or field of human experience and its products which is related to belief in some concept of a god" (p. 52). In speaking of the inadequate religious concepts of children he says (p. 303), "Through the years these religious concepts, along with other concepts, will undergo much alteration and expansion of meaning, but at the outset the young child is no more capable of comprehending the nature of religion than it is of having a religious experience." He speaks of worship in terms of "wonder and inferiority emotions," but says little about the filial attitudes of gratitude, trust, and loyalty. The approach is from the standpoint of structural psychology. There is no psychology of persons, personality, or dynamics; little or no place is given to attitudes, values, or meanings.—O. M.

The Christian Content of the Bible. By George Holley Gilbert. New York, The Macmillan Company, 1930. 205 p. Price $2.00.

The sub-title of this book is "The Bible Reduced to the Standard in Jesus." Ask almost any group of Christians which part of the Bible they regard as of most worth and you may rightfully expect unanimous agreement on the sayings of Jesus and the Christian principles. Someone would be certain to say with the author of this book that Jesus brought "a higher and fuller teaching set over against a lower or fragmentary one," and someone will quote in support of this "Think not that I came to destroy the law or the prophets—I came not to destroy but to fulfill." But we do not always consciously and consistently discriminate in this way with reference to biblical values. The author of this book therefore makes his suggestions for a Christianized Bible, or for reducing our present Bible to a Christian basis. He proposes a Bible which is to include only the "Standard in Jesus" as found in his sayings, and those elements of the Old and New Testaments which are closely akin to this Standard.

For this Bible he claims several distinct values. It would give us *one* religion, not various religions. It would be short, not more than one-sixteenth the size of our present Bible. It would contain that which is really vital to our Christian way of living.

The major portion of the book gives us the materials selected by the author for inclusion into "the Bible reduced to the Standard in Jesus." Part I includes the words spoken by Jesus as agreed upon by biblical scholars of today and as contained in the Gospels of Mark, Matthew and Luke. Part II contains those sections of the Old Testament which accord with the Standard in Jesus. Part III includes the sections from the New Testament, outside of the portions included in Part I, which bear the most vital relation to the Standard in Jesus.

Many students of the Bible will find this book an invaluable commentary for intelligent Bible study. It will do much more and do it better than the familiar red letter New Testaments in which the sayings of Jesus are printed in red. But not many will be willing to accept the book as a substitute for the Bible they now know so well or so inadequately.

We may raise the question whether the Standard in Jesus can be fully understood apart from its social setting. The author anticipates the objection here implied and dismisses it in a single sentence as unsound. But how can the Standard in Jesus fulfill rather than destroy except as it is vitally related to and grows out of that which it supersedes? Finally, we may fully agree with the author as to the relative value of sections of our Bible, and appreciate the gradual development of its literature. This, however, does not mean that the only alternative attitude is that of the "blind worship of a book." May we not learn to study and appreciate intelligently and with discrimination a great literature in its historical setting and development and all the more fully make the Standard in Jesus our own?—O. M.

The Religious Quests of the Graeco-Roman World. A Study in the Historical Background of Early Christianity. By S. Angus. New York, Charles Scribner's Sons, 1929. 444 p. Price $4.00.

This very enlightening volume consists of lectures delivered in Yale University, in the University of Chicago, Toronto University, Oberlin College, and Hartford Seminary. The author publishes them "In the hope of contributing, in however modest a fashion, to a knowledge of the conditions in the Mediterranean world at the rise and during the spread of our Faith."

Chapters on such subjects as Judaism, Greek Philosophy, Mystery-Religions, Christianity and the Ancient Culture, Sacramentarianism—Ancient, Today and in the Future, Astral Religion, Ancient Greek Theosophy, and Gnosticism are treated in a comprehensive and scholarly manner, yet the style is most readable.

The book unfolds the story of the search of the soul of man for true religion, and tells of the development of Christianity with reference to its forerunners and early rivals. It is of compelling interest and value to the student of religion and especially of Christianity. but it should command the attention also of many a lay reader.—H. F. K.

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Educational Bulletin No. 602
The Vacation Church School

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"Types of Organization"
"The Leadership"
"Duration"
"The Daily Session and Program"
"Records and Reports"
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"The Missionary Aspect"

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Hall-Mack Company, 21st and Arch Streets, Philadelphia, Pa.
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The Triumph of the Defeated. By Fred Eastman. New York, Samuel French, 1929. 23 p. Price 35¢.

A new Easter pageant representing the conflict of noble souls through the ages with the Fears—Fear of Death, Fear of Hunger, Fear of Poverty, Fear of Failure, Fear of the Unknown, Fear of Ridicule,—and their final triumph at the foot of the Cross. It has dramatic possibilities, requires simple setting and costumes, and uses some twenty characters, only two of whom have speaking parts.

Inter-Church Hymnal. Compiled by Frank A. Morgan. Chicago, Biglow and Main, 1930. 392 p. Price $1.50.

This is another contribution to the collections of good hymns for use in church services. The book includes, among other aids to worship, fifteen introits and calls to worship, twenty-five confessions of faith, more than fifty unison and responsive readings from the Bible, and about twenty-five from other sources, and about fifty litanies and prayers.

The Y. M. C. A. Executive Secretary. An Analysis of the Activities of the Secretary Who Is Responsible for the Administration of a Local Y. M. C. A. By Lester W. Bartlett, Ralph M. Hogan, and Alden W. Boyd. Chicago, The University of Chicago Press, 1929. 104 p. Price $2.00.

This investigation was undertaken to improve the program of training and for guidance in defining the functions of the Y. M. C. A. executive secretary. The method of study was that of the activity analysis. Activities are ranked with reference to frequency of performance, importance, degree of difficulty, and whether they should be learned in school or in connection with the occupation. The book is valuable in a number of ways. It provides a catalog of professional activities for the Y. M. C. A. secretary; it suggests units for his professional training; it offers aids to administrative procedures and furnishes topics for professional group conferences.

The Y. M. C. A. Physical Director. By Lester W. Bartlett and Alden W. Boyd. Chicago, The University of Chicago Press, 1929. 104 p. Price $2.00.

This is a companion book to the volume noted above and offers to physical directors the bases upon which improvement in their preparation and professional activities is possible.

Experience with the Supernatural in Early Christian Times. By Shirley Jackson Case. New York, The Century Co., 1929. 341 p. Price $3.00.

This book is an attempt to answer the question, Why did the early advocates of Christianity concern themselves to so large an extent with the imagery of supernaturalism? The book contains such chapters as the following: An Age of Supernaturalism; The Visibility of Spirits; Media of Revelation; The Destiny of the Soul; The Fate of the Mind.

Jeremiah the Prophet. By Raymond Calkins. New York, The Macmillan Company, 1930. 382 p. Price $2.50.

Another in a long series of books on the great prophet who was in a true sense a forerunner of Jesus. It is the author's purpose to portray Jeremiah as one of the greatest religious statesmen of all times as he reviews the forty years of his public life amidst the political and social conditions of his day. Of the many books on Jeremiah this one differs in that it "attempts a chronological rearrangement of the entire material, a brief commentary on the text, and an interpretation of the spiritual experience of the prophet throughout his career."

The Christ of Every Road. By E. Stanley Jones. New York, The Abingdon Press, 1930. 271 p. Price $1.50.

An afternoon with this book is an afternoon with a man into whose life God has come. And such an experience is so unusual that it is not covered in the canons that govern good book reviewing.

Dr. Jones takes the year 1930, the 1900th anniversary of Pentecost, as the occasion to write a book on Pentecost. He takes the idea of Pentecost as the center around which to say all the things that well up about the power and place of Christ in his own life, in the soul of the Christian, in the church, and in the world. He believes that the world is on the eve of a spiritual awakening; some of his readers will wish that his evidence could give them an equal certainty about it; but Jones believes it, and because he does, Jones will do more than all the book reviewers under heaven to quicken the spiritual impulses of the world. He interprets Pentecost as the experience in which "the localized and far-off God and the limited and absent Christ were now universalized and available in experience—the experience of the Spirit." God became "utterly available to human need." Dr. Jones then goes on to expound this experience in the light of many ranges of human experience—sin, suffering, death, sacred places, human personality, womanhood, and sex, specially sacred ages, specially sacred races, and so on. He ends with the technique of finding this source of personal power.

It would be easy to write here what an orthodox book review is supposed to contain; to ask whether, historically, Dr. Jones or Professor Case has the more accurate picture of the early church; to question his philosophy of prayer when he says that God interrupted his devotions to tell him to go on deck to prevent his trunk from being put off at the wrong place and to wonder about other equally good Christian travellers whose trunks *have* gone astray; to ask whether he or the eight-year-old girl who said the incident in another story of his might be a miracle or "merely a coincidence" is nearer the truth; to look up one's New Testament to see if one quotation used to bear out a point is in the oldest and best attested manuscripts; to contrast this great Christian leader with Kogawa of Japan or with Ghandi of India. It would be acceptable book-reviewing, but utterly futile! When a man is so honest and so eager for reality and so hard to fool by the shams of conventional Christianity that God comes powerfully and amazingly into his life, why take trouble to differ with his taste in neckties?

"We cannot go further until we go deeper" is his last paragraph. All of his readers will not dig with the same tools as he, but, if they catch any whit of his insight, they will dig in the same direction.

—P. R. H.

The City's Church. By H. Paul Douglass. New York, Friendship Press, 1929. 244 p. Prices: cloth, $1.50; paper, $.75.

A clear, illuminating treatment of the church in the city. Stimulating to those who are wishing to face frankly and seeking to improve conditions. Of particular value in interdenominational and cooperative relationships. Meagre recognition given councils of religious education. —M. L. N.

The Bible in Art. By Estelle M. Hurll. Boston, L. C. Page & Company, 1929. 335p. Price $3.75.

A brief story of Bible illustration from the crude beginnings made by early Christian artists on the walls of the catacombs, to modern Biblical art, with illustrations of each period. An appendix contains translations of some famous Latin hymns of the middle ages.

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Books Received

Our Little Florentine Cousin of Long Ago. Being the Story of Filippo, a Boy of Renaissance Florence. By Anna C. Winlow. Boston, L. C. Page & Company, 1929. 155 p. Price $1.00.

A Pilgrim Mother. A Drama in One Act. By Helen May Crockett. Boston, The Pilgrim Press, 1929. 38 p. Price 50¢.

Anthems Old and New. Edited by Ian Alexander. New York, The Century Company, 1929. 144 p.

The Land of the Little Colonel. By Annie Fellows Johnston. Boston, L. C. Page & Company, 1929. 133 p.

The Charm String. By Albion Fellows Bacon. Boston, L. C. Page & Company, 1929. 204 p. Price $2.00.

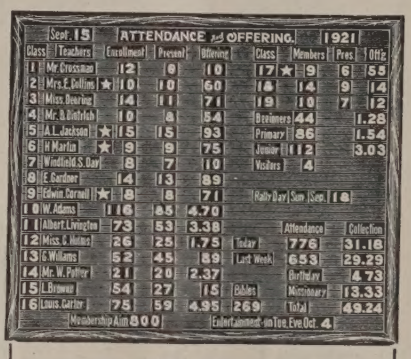
Twelve fairy tales for children.

Little Kin Chan. By Berthae Harris Converse. New York, Friendship Press, 1929. 102 p. Price $1.25.

A Remarkable Biblical Discovery or "The Name" of God According to the Scriptures. By William Phillips Hall. New York, American Tract Society, 1929. 175 p. Price $1.50.

Dietz Secretary's Report Board

The Superintendent's Friend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18 ★ 14 9 14
19 10 7 12
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Presbyterian Handbook for 1930. Edited by Henry Barraclough. Philadelphia, Presbyterian Board of Christian Education. 107p. Price 10c.

Palestine To-day and To-morrow. A Gentile's Survey of Zionism. By John Haynes Holmes. New York, The Macmillan Company, 1929. 271p. Price $2.50.

Immanuel Hymnal. New York, The Macmillan Company, 1929. Price $1.75.

A new church hymnal containing many of the best hymns of the Christian church.

The New Archeological Discoveries. And Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church. (Ninth Edition.) By Camden M. Cobern. New York, Funk & Wagnalls Company, 1929. 748p. Price $4.00.

Pentecost Day by Day. By Bruce S. Wright. New York, The Abingdon Press, 1930. 111 p. Price $0.75.

This book contains a brief devotional service for each of fifty days to be used during the year of the 1900th anniversary of Pentecost.

From Then Till Now. Stories of the Growth of Friendliness. By Julia Augusta Schwartz. Yonkers-on-Hudson, New York, World Book Company, 1929. 309 p.

A unique collection of stories on the growth of friendliness, beginning with Long Legs, the cave boy, and continuing up to the present time.

Come True Land Stories. By Estella H. Lane. Boston, The Pilgrim Press, 1929. 142 p. Price $1.50.

A group of ethical and religious stories for primary children.

Cease Firing. By Winifred Hulbert. New York, The Macmillan Company, 1929. 127 p. Price $1.50.

A series of stories written under the direction of the League of Nations Society presenting in an attractive fashion something of the work of the League in preventing hostilities and stimulating friendship among the nations.

Troubadour Tales. By Evaleen Stein. Boston, L. C. Page & Company, 1929. 165 p. Price $1.65.

A collection of well told tales, based on legends of the Middle Ages.

The Life Story of the Lord Jesus As Mark Tells It. Student's Edition. By James McConaughy. Philadelphia, American Sunday-School Union, 1929. 46 p.

Sunset Sermons. By William Young Fullerton. Philadelphia, The Judson Press, 1929. 269 p. Price $1.75.

What We Preach. Sermons by Representative Men in the Baptist Ministry. Philadelphia, The Judson Press, 1929. 275 p. Price $1.50.

The Book to Know. Part I. Genesis to Kings: God in Israel. By James McConaughy. Philadelphia, American Sunday-School Union, 1929. 120 p.

Eternal Contrasts. By Alfred Handley Chipman Morse. Philadelphia, The Judson Press, 1929. 213 p. Price $1.50.

How Can Jew, Catholic, Protestants Agree on Religion—Evolution? By George H. Bennett. Forest Grove, Oregon, Spaulding & Crosby Press, 1929. 88 p. Price $1.00.

An Easter Mystery Play

(*Continued from page 29*)

away from it by the placement of the singers and the readers who stand between it and the congregation.

Costumes

The Narrator is dressed in academic gown. The Poet, if a woman, is dressed in head scarf and gown of soft gray material falling in loose graceful folds. If a man, he is dressed in academic gown. The three Marys are dressed in the usual Palestinian fashion, long full tunics, flowing sleeves reaching to the wrists. The head drapes are a yard or two yards of soft material. Mary, the mother of Jesus, may wear a coif and wimple of delicate white material with a blue or white tunic and two head drapes, white, next to her face and blue on top. The other Mary may wear gray and Tyrian purple or any neutral shade. Mary Magdalene is often seen with deep crimson drape or she may be in all white. Keep all colors harmonious in tone, colorful but not harshly colorful. The men may wear brown or white or blue with colorful girdles, head drapes or turbans. If one is inexperienced, try to find some of the pictures by Copping, Tissot, or Hole and study the general effect. These pictures are realistic and correct in line and color. Angels may wear the usual white flowing garments with white cords about their waists. The halos are made of two pieces of buckram, fourteen or fifteen inches in diameter, stitched together on outer edge and held on by narrow elastic bands around the forehead. These may be painted with gilt paint. They may also be made of cardboard covered with gold paper. The Easter lilies are made of crepe paper according to Dennison's directions and are often so effective that the most familiar with flowers will be delighted by their realism.

Preparation

Preparation for the pageant should begin early enough so that the music will be very familiar and there will be need for very few rehearsals. The rehearsals should be held in reverence and with due respect for the period of Christ's life which it commemorates. The departments and the participants should have a brief prayer outside the auditorium before the beginning of the service. Unless a spirit of devotion and love for the meaning of it all is present, there is nothing gained by such a performance. Let us keep our ideals high for religious dramatization.

International Schools and Camps

(*Continued from page 26*)

COURSES

A Study of the Pupil
The Principles of Teaching
The New Testament
The Message and Program of the Christian Religion
The Teaching Work of the Church
A New Program of Religious Education for Children
Adolescent Materials and Methods
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Missionary Materials and Methods
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Councils of Religious Education
Story Telling in Religious Education
The Bible Land—Its Manners and Customs
Pastors' Seminar—an advanced course in the educational work of the church
Method in Leadership Training—an advanced course for present and prospective deans and instructors

Mother's Day Supplies

(*Sunday May 11th*)

Mother's Day Pageants

MEMORIES
A New Mother's Day Pageant
By Myrtle Harrod Sanborn

Every church and Sunday school having used Mrs. Sanborn's popular White Gift Service, "Miriam's Vision" will welcome this new pageant written especially for Mother's Day. The pageant is arranged in three parts. The stage settings are simple and the parts to be memorized are easy to learn. The parts are interspersed with music. Presenting in verse and pantomime the cares and trials of rearing a family with "Memories" taking us back to childhood days, growing youth, mature manhood and womanhood incident to the celebration of "Mother's Day" with a big surprise ending that leaves a lasting impression upon the audience. "'Tis the twilight hour; the hour of dreams. From the embers of the burning fire, memories leap forth and stir the hearts, Memories that bless and burn.'" Price, **25c**, postpaid.

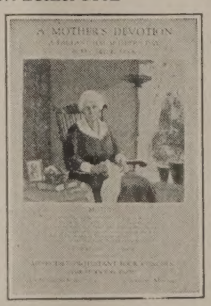
THE IDEAL HOME

By Rev. Louis Randall, D. D.

This pageant provides an unique and effective feature for a Mother's Day Service. Scene: An Ideal living room. Characters: Father, Mother, Grandmother, two sons, two daughters, three friends, Minister, and a young woman to impersonate the "Spirit of Appreciative Childhood." Revised edition contains all the songs to be used. **25c** copy; **$2.50** doz., postpaid.

A MOTHER'S DEVOTION

By Rev. Bethel Cook



Will make a wonderful appeal. It portrays a Mother's sacrifice and devotion to her family. Easy to render. Interspersed with songs closing with pantomime in four scenes—I. A Well Regulated Family; II. Family Worship; III. The Broken Home; IV. The Re-united Family. Time, about one hour. Price **20c** copy; **$2.00** dozen.

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Mother's Day Suggestion Book No. 2
Compiled by Mable J. Rosemon

Price 25c per copy

A new book of recitations, drills, exercises and pantomimes, together with four songs. A very complete Mother's Day program can be made up by the use of this "Suggestion Book."

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The contents are varied, comprising suggestions for decorations, exercises, and recitations for Young folks, also short selections for Beginners and Primary Departments. Of particular value are the solo or duet and other suitable songs.

Mother's Day Helper is a real aid to the program committee and well worth the low cost of **25 cents** a copy, postpaid.

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How Shall We Teach the Old Testament to Children?

(*Continued from page 11*)

In the experience-centered curriculum there is a strong emphasis upon the use of racial experience in the solution of modern problems. Here it is possible to take just those elements in an Old Testament story which may be pertinent to the problem in hand without the confusion of alien elements. More important still will be the employment of those fine ethical appraisements, which the Wisdom literature so abundantly provides. An annotated book of the wise sayings which have some bearing on children's problems today would be a most useful source book for the problem discussion. What did the people of old think about a lazy person, a sleepy-head, a fault finder, a cheat, a friend, a student? Pithily answered is each of these questions in golden words that carry motivating quality and insight.

The psalms, proverbs, and some of the lyric passages in the prophets may furnish excellent worship material. This must be most rigidly edited. Children should not be taught "the language of Zion." But expressions of faith, loyalty, gratitude, reverence, hope, entirely within child experience, abound in the Old Testament. Perhaps our adult worship would be richer and more significant if earlier in life we gave more attention to the expressions of worship which the Hebrew literature affords.

In the above article Dr. Soares has dealt frankly with one of the most unsettled problems of the new approach in curriculum. Dr. Soares is one of the speakers on the program of the International Convention of Religious Education at Toronto, June 23–29, 1930. His address will be on "The Place of Race Experience in Religious Education," a theme closely allied to the one with which he dealt above. This will be one of several addresses on "The Objectives of Religious Education" by such men as Dr. Weigle, Dr. Coe, and Dr. Soares.

Vital Church Membership

(*Continued from page 17*)

to them. On all general planning committees, the teen-age groups should be represented.

Once a year, the brotherhood may have the boys as their special guests; similarly, the women's guild may invite the girls.

Has your church ever sent young people as delegates to denominational gatherings—district, state, or national? In conservative New England, last year, the committee in charge of a regional meeting urged each church to send at least three delegates: a man, a woman, a young person. Most of the sessions were general; there were also special meetings of these three groupings. An entirely new *esprit de corps* may be developed among young and old by such an innovation. A local church is, or should be, a part of a larger fellowship of churches; youth must participate in the creation and extension of the program of this wider fellowship.

These are but typical illustrations. The fundamental principle is more important than the particular forms of expression. Older people will do well to stop thinking and talking about "the church and young people," as though young people were on the outside. It is much better to think of youth as a part of the institution from early childhood. It should be made easy for them to assume more and more responsibility with the years, so that they may contribute of their creative spirit and originality with confidence, naturalness and increasing skill.

The Vacation Church School Standard

The February meeting of the Central Committee of the Educational Commission authorized the issuance of the revised *International Standard for Vacation Church Schools*. It is expected that this Standard will be off the press not later than April 15. Persons who desire copies of the Standard may secure same by addressing the International Council of Religious Education, 22nd Floor, 20 N. Wabash Ave., Chicago, Illinois.

Waste-Basket Surgery

By Gordon S. Seagrave

The author tells of his work as a medical missionary in Namkham, Burma. With instruments salvaged from the scrap-pile of an American hospital, and with other material equipment most crude and disabling, he pitted his intelligence, skill, and heroism against appalling conditions of disease. The story awakens laughter, stirs admiration, grips and convinces. It is a stirring presentation of the reasonableness and charm of a great adventure in Christian helpfulness. **Cloth, $1.50 net**

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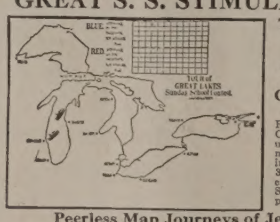

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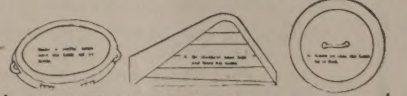

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